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The Churchman,

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REV. SAMUEL SEABURY, D. D., EDITOR.

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## Poetry.

### OH! STEAL NOT THOU MY FAITH AWAY.

*From "Christian Songs."*

BY REV. JAMES GILBORNE LYONS, LL. D.

Oh! steal not thou my faith away,
Nor tempt to doubt a lowly mind,
Make all, that earth can yield, thy prey,
But leave this heavenly gift behind.—
Our hope is but the seaboy's dream
When loud winds rise in wrath and gloom;
Our life, a faint and fitful beam,
That lights us to the cold dark tomb.

Yet, since, as One from Heaven has said,
There lies beyond that dreary bourn,
A region where the faithful dead
Eternally forget to mourn.
Welcome the scoff, the sword, the chain,
The burning waste, the black abyss;—
I shrink not from the path of pain,
Which leads me to that world of bliss.

Then hush, thou troubled heart! be still;—
Renounce thy vain philosophy,—
Seek thou to work thy Maker's will,
And light from heaven shall break on thee.
'Twill glad thee in the weary strife,
Where strong men sink with failing breath;—
'Twill cheer thee in the noon of life,
And bless thee in the night of death.

[*Eclectic Magazine.*

DUBLIN, DEC. 1.

## COURT OF CHANCERY.

M'CARTHY V. M'CARTHY—PROPERTY OF URSULINE NUNS.

The Court was occupied nearly all the day on Friday with the hearing of arguments of Mr. O'Brien, Q. C., on the part of two ladies of the Ursuline Convent, Cork, Maria and Catherine M'Carthy, claiming a sum of 16,000l, ordered by the Chancellor in February, 1846, to be lodged in Court by defendants, Alexander M'Carthy, &c. It appears that these two religious ladies had entered the convent during the life-time of their father, receiving each 1,000l, at their entrance. In 1843 their father died intestate, leaving property to the amount of 87,000l. of which 50,000l, were in this country, and the rest in the foreign funds. In the latter end of that year Mr. John M'Carthy, one of the younger sons, administered, and, when the present bill was filed, withdrew to Paris, with the foreign assets in his pocket.—The two sisters (who, by their vows, could possess no property individually) had made over their claims to the sisterhood, and on their part and that of their co-plaintiffs, the Misses M'Carthy. Mr. O'Brien sought against the legatees of the deceased two shares of 87,000, there being ten children.

The Lord Chancellor, in giving judgment in this important case, said that a great deal of matter had been discussed which he did not think it necessary to pronounce a decided opinion upon, in disposing of the real merits of the question. It was a case of great peculiarity and novelty—one which raised very important questions in a general point of view—important to a large class of the community—and important to, he might say, the entire community; involving doctrines of some difficulty in appreciating their exact application to modern times, and involving other considerations which appeared to him to flow from public policy.

It was a bill filed by certain ladies, who professed upon the face of the bill to be the members of a community called the Ursuline Convent, at Blackrock near the city of Cork; and they claimed by that bill the distributive shares which they said accrued to one of them Miss Maria M'Carthy, as part of the assets of her father, Mr. Alexander M'Carthy, who died in the year 1843. The plaintiff, Maria M'Carthy, now individually, on the face of the record, claimed no personal interest in the matter, because the plaintiffs, by their bill, alleged that she had executed a deed in which she had transferred her interest in that share to the other co-plaintiffs, and that by that deed, the right and interest had become vested in them, and she joined as a plaintiff only, he apprehended, as a member of the religious community, in trust for whom it is said that deed had been executed. He thought that was the position in which the plaintiffs stood upon this record.

The defendants were the personal representatives of the late Mr. M'Carthy, who admitted having assets sufficient to liquidate the demand and on whom there was an order of that Court to bring into Court a sum of money sufficient to meet it. The other defendants were the brothers and sisters of the plaintiff Maria, all of whom, except one, had received the entire or nearly the entire of their distributive shares and the other defendant was Catherine M'Carthy, who was a member of the same religious community, and had also executed to the co-plaintiff to whom Maria had executed a transfer of her share a similar deed of transfer.

The object of bringing the other parties before the Court appeared to be two-fold—one, the ordinary one, which required them to be present at the taking of an account in which they had a common interest as forming the entire class of next of kin with the plaintiff Maria, and the defendant Catherine; and the other object involved considerations of equity as regarded them, because the plaintiffs sought to make them refund the portion of the assets which they had been paid, on the ground that they had been overpaid their share of the assets in Ireland; and, if not able to carry out that doctrine to that extent, on the simple principle that they had entered into collusion with the administrator in enabling him to, evade the liabilities of his portion by leaving the country, and obtaining possession of certain foreign funds in France. That would be a plain and simple suit apart from all other considerations attaching to the position of the parties, but it had become a very difficult suit to deal with in many respects, and one involving many serious considerations.

The first objection to the plaintiffs' relief had been founded on the *status* or position of the members of the general community—that by entering into this religious society and taking upon themselves the profession assumed by members of that community, and taking upon themselves the vows which they there assumed, they had placed themselves in the condition of civil death well known to the ancient law and fully established before the Reformation. What the actual constitution of such communities might now be, having regard to what had taken place since the Reformation in reference to the removal of disabilities, by means of which these societies had again grown up, he did not think it necessary to determine. He early threw out in the discussion of this case that if that were a question to be seriously considered, it was a question which would receive much more weight in the deliberation of it, and would be decided on much more satisfactorily to the public at large by having a decision in a Court of Law, whose province it would be to decide on the legal question. If it were to turn on that alone he thought he would abide by his impression; whatever his own opinion might be he would refrain from giving expression to it, until he had the opinion of a court of Law on the subject.—There were considerations upon authorities very clear if there was no change in the religious condition of the country. Mr. Christian, in his very able address, had pointed out that that state of things had changed. He did not offer any opinion on that part of the case. Whenever a record so constituted as to admit of the consideration of that question, insulated and divested of all other considerations, was brought before the Court, it would be dealt with as the case might require. But the question to be considered at present was not that, in his judgment.

The next defence which was set up by the defendants was that which constituted the real question in the case; and it was, that in truth and in fact the co-plaintiffs upon the record were not entitled to the relief they sought, because the ground on which they sought that relief was the result of transactions of which the Court could not approve, which were wholly ineffective, and ought to be declared void in point of law. This was not a bill in which, supposing the legal question out of the case, the plaintiffs could seek relief as common members of a community seeking the recovery of property which happened to devolve upon one of them. Whenever that question came to be considered in a suit properly instituted for that purpose, the question which he had last adverted to, and which pressed with great weight on his mind, would form an important subject for consideration. It would then have to be considered wdether in fact, although he might not be able to deny the persons becoming members of this religious society, the right individually to sue for property devolving upon them; it would be a question whether, if the suit were brought by more than the individual herself, more than the individual can join in seeking for an interest in property having regard to the structure of the community they represented; because he thought it now appeared upon the evidence that this society was so framed that the members of it were bound by certain vows which they have taken upon themselves, the construction of which vows was declared to be, that they were no longer from the moment of taking those vows a free agent in the distribution of any property that might devolve upon them. They were enslaved to the rules and regulations of the community, and were without the possibility of releiving themselves, by any mental act of volition, from the dominion of the vows thus taken upon them. Whatever be their condition—whatever be their relationship to others—whatever ordinary civil duties of public life they might, as ordinary members of the community, be, according to the obligations of human nature and society called upon to perform, all these they solemnly bound themselves to disregard, whether the individual be a single person, male or female, having no natural ties of kindred to bind them to the world to attract their feelings, or claim their protection or their bounty; or whether they be persons having dependent upon them, seeking their aid and entitled to their care and their bounty, children, because a person who had been married might enter into one of those establishments after the death of husband or wife, and might have relations numerous, poor, and destitute; and yet, by the rules of this association, they were placed under obligations and vows which bound them to cast all their relationship to the winds, and regard solely and exclusively the body to which they belonged: and, willing or unwilling, freely or reluctantly, of their own accord, or under the pressure of their vows of obedience, they were bound irrevocably to devote their property to the benefit of the community, and to execute deeds of transfer of that property to the other members of the society.

It was upon that consideration that he could understand and perfectly concur in the policy of the ancient law, which placed individuals thus circumstanced in the position of civil death. It made the system harmonious and complete.—They were civilly dead to the world, which they renounced, and were placed in a position to follow the dictates of their conscience, and to pursue the line of life which they had chosen for themselves. But they were not placed in that difficult and dreadful position of acquiring property which they were bound to tear from those whose interests they ought to have regarded, and to devote to the community for whom individually they might have had no concern whatsoever; and therefore it did occur to his mind, that it was a wise and prudent thing, and whether it was the doctrine of the canon law engrafted upon the common law, or of the canon law overruling the common law, it was matter of little consequence. It was wise to place persons in that position that a vow of poverty should be construed literally, and that the vow of obedience should never conflict with a vow of poverty. And when the question came to be considered as to what the rights of such a community now were, he would think it the duty (if it were conisistent with the rules of equity and of law) of any person having to administer the function of a Judge determining that right, to place himself as far as he could exactly in the position he would have stood in—if adjudicating at the time the law so prevailed, and to act upon the same principle such as he had adverted to, and to carry out for that large portion of Her Majesty's subjects, comprising their Roman Catholic brethren, the same principles upon which they acted themselves when the Roman Catholic religion was the religion of the country, He could not say that they were entitled to less and that he was disposed fully to give them; and he would place the Roman Catholic body, if he could, according to the rules of law and justice, exactly where they stood when it was the religion of the land, and when the Roman Catholic body themselves legislated, and adjudicated, and decided, upon that very matter, conceiving it would be against the public policy of the country that this vow of poverty should have any meaning but that which was then attached to it. But as he had said, he did not think he was called upon to go that length. He did not think if the case was before him he would shrink from going that length, and doing substantial justice to all parties by extending a right where he thought it should exist.

The objection which was now made was not as regarded the principles of the general policy, but it related to the facts regarding the execution of the instrument, upon which question the co plaintiffs relied. In regard to this it was alleged, on the part of the defendants, that Miss Maria M'Carthy and Miss Catherine M'Carthy had not executed the deeds as free agents, but, on the contrary, had executed them against their free will or assent, or concurrence, or any volition of theirs, simply and solely under the pressure of a belief, and the coercion of their consciences, induced by the interpretation put upon, not the vow of poverty to which Mr. Christian had so strongly adverted, but the vow of obedience, to which he had not adverted at all.

Now, upon that subject he would not go into the evidence—there was a great deal of it which might possibly be exaggeration—there was a great deal of it which possibly might be open to some criticism and suspicion, but which had afforded to the parties relying upon that deed the test—it might be the truest test known to the law—that of directing an issue to decide whether the deeds were executed by those ladies as free agents. That issue they had declined to take. Without arguing from that, or founding upon it a conclusion, he had only to read the evidence of one of the witnesses to satisfy him that in truth they had acted wisely in not exposing themselves to the hazard of such an issue as that. He would read the evidence of Mrs. Helena Morrow, an unimpeachable witness, whose evidence was quite sufficient to warrant him in coming to a conclusion on that part of the evidence which regarded the execution of the deed. This witness said:—

"I say that I had, as I before mentioned, several conversations with the said Maria and Catherine on the occasion of my visiting them at the said convent, and in the presence of my said sisters and brothers, respecting the property which my said father was possessed at the time of his decease; and I say that my sister Maria stated that she had signed a certain deed in conformity with her vows of obedience, and sister Maria said that it pained her very much to do so, but that she had no alternative, as she was so strictly bound by her vows, and that she hoped her sister Catherine would not be asked to do so, as that if she was she should comply; and she said that neither she nor her sister Catherine would individually derive any benefit from the money derived from her father; and she distinctly said that it was not with her consent that any proceedings should be taken for the recovery of it, and she would not authorise any steps to be taken; and I say that I was the first that announced to my said sisters that a bill had been filed for the recovery of the money claimed in their name, and that they both expressed great astonishment at the intelligence, and said it was the first that they had heard of it; and although the said Maria expressed astonishment, my sister Catharine expressed not only astonishment but vexation, and said she hoped they (meaning the convent) would never get a farthing of it; and my sister Maria said that she did not care if the money was thrown down the river, that she had done her part in signing the deed, and let John, the administrator, do as he pleased; but this latter observation was in the prior conversation in relation to the deed. I say that my sister Catherine, previous to her signing the deed in favor of the convent, told me in the presence of the said Maria and of the said Jane and Alexander (my brother), that if she was obliged to sign a deed, it would be like the act of a dead person, and that she would have no more power over her will or act than a dead person would have; in fact, that it would be as if a pen were held in the hand of a dead person, and that it was out of her power to avoid signing the deed in consequence of the strictness of her vow, the operation of which upon her she compared or likened to the effect of the presentation of a pistol by a highwayman about to rob another."

Now, after that declaration, it was utterly impossible to withhold the mind from the conclusion that these ladies executed this deed not, as free agents, not of their own free will or volition, not as acts which they wished or intended to do, but that they had signed them merely as persons who did not know what they were to sign. If a bill were filed here by Maria and Catharine M'Carthy, upon such evidence as that being established, and clear as truth could make it, they would be able to set aside this instrument; and was it to be said that in a Court of Equity, upon evidence of that kind appearing, a suit could be maintained by the persons deriving under that instrument, merely because, by virtue of a power given by that instrument itself, they had got leave to use the name of the plantiff Maria M'Carthy as a co-plantiff with them? From first to last, from the inception of those deeds to the moment he was speaking, the same vow, remained, the same impression remained, the same conpulsion remained, and he was utterly unable to regard this suit as one jot more the suit of Maria M'Carthy, as was to be inferred from the record, than he could regard that deed as the deed of Maria M'Carthy upon the evidence he had read. And then it came to this, that where it clearly appeared in a Court of Equity that one or two co-plantiffs had, by coercion and duress (he was now using words stronger than were applicable to the case) been induced to execute the deed, and that at the very moment of the hearing of the case, they were still held in the same coercion, was it to be said that the Court was to be tied hand and foot, and must at all events give effect to such a proceeding. He would put the case of a jailer putting his prisoner in a dungeon, and extracting a deed from him, and then coming to the Court having his victim still in his power, and claiming judical interference in giving effect to it, because the prisoner did not object to it, he being in confinement at the time. He protested he would do no such thing. He thought the Court would be a nuisance if it were made the medium of confirming an instrument such as this, and it was only in that way that the position of the parties was relied upon here as a confirmation of the instrument, and they called upon the Court to be a party to that act of confirmation. He had been pressed with the difficulty of deciding against the plaintiffs, upon the ground as between themselves they did not dispute the act which they insisted upon. He thought that observation did not apply to this case for the reasons which he had stated; but he thought that there was a great deal of difficulty in maintaining the proposition contenced for by the counsel for the co-plaintiff. Supposing that the co-plaintiff Maria M'Carthy, was to die before the hearing of this case, the said bill should be revived. It was not contended that her executor would not be a necessary party to the suit; he might be brought before the Court tomorrow, and would be at liberty to put in an answer, and to raise the question contended for by the defendants, and to show that the suit was founded upon principles which the Court could not approve of or sustain. He had come to the conclusion that this was a transaction which the Court ought not to be called upon to confirm. Whatever the parties might be able to accomplish in an independent suit, when they tore this deed or cancelled or surrendered it, or founded their rights or claims upon rights, that were untoched by the infirmity of a document such as this, he was not called upon to decide that question. He would not give relief to the plaintiffs. He would not bring in the money in the hands of the executor in a suit so constituted as this was. Let them pursue their rights independent of this instrument as best they could maintain them; let Maria M'Carthy, if she was disposed, institute her own suit, take her own proceedings, or let the community do so, if they thought proper; but, having regard to this deed he was firmly convinced that he ought not to be called upon to confirm it, and therefore he dismissed it with costs.

In consequence of some remarks which the *Times* made upon this judgment, the following observations have been made by a correspondent of that Journal—

"I beg to call your attention to an error of law in your remarks upon the recent Irish case of the Usurline Nuns. You observe, 'The doctrine that a person who has taken monastic vows is dead in law, is one of those rules which the well-meant zeal of the Protestant Reformers laid down for the oppression of the Roman Catholics and the suppression of religious houses.' Now, Sir, this is quite a mistake. The principle originated in [Roman] Catholics and not in Protestants, and, is as old as the common law itself. Littleton who flourished about 1455, after observing on the other classes of men, who could not then sue, as aliens, villians, &c, says, (200th section):—'The fifth is where a man is entered and professed of religion, &c.;' 'and the cause is this; that when a man entereth in religion, and is professed, he is dead in law (*civiliter mortuus* or *mortuss sæculo*), and his son, or next cousin incontinent, shall inherit him, as well as though he were dead indeed.'

"Lord Coke, in his commentary on this passage, observes, 'And where Littleton speaketh of a man that is, professed in religion, the same law is of a nun *sanctimonialis, mutatis mutandis*.' It seems right that an error so widely circulated should be, if possible, corrected."

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From Him Who is the Prince of the kings of the earth Sion looks for deliverance, and by him her true sons expect to be exalted. He keepeth truth forever; He is able and willing to perform his pronises, and never disappoints those who rely on Him. There are no changes in the politics of heaven. The faithful servant of His Master is by that Master infallibly approved and rewarded. Earthly princes if they have the will, often want the power, even to protect their friends. And should they want neither will nor power to advance them, yet still all depends upon the breath in their nostrils, which, perhaps at the very critical moment, "goeth forth;" they return to the earth; their thoughts and all the thoughts of those who had hoped to rise by their means, fall into the same grave, and are buried with them forever. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? But trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah ii. 22, xxvi. 4.—*Bishop Horne.*

It is our happiness to have a King, Who is not like earthly princes difficult of access, but One of whom the meanest of his subjects may at any time obtain an audience, and be certain of having his request granted, if it be made in truth, without wavering and without hypocrisy, with humble confidence and with unwearied constancy, expecting salvation from God, from none but Him, and from Him only in the way of duty and obedience. "He will fulfil the desire of them that fear Him."—*Bishop Horne.*

The "word," the effects of which upon the spiritual system are similar to those experienced by nature in the vernal season, that "word was showed unto Jacob," and became the property of "Israel," while Israel continued to be the Church of God. It hath since been made over, with all its types realized, and its prophecies accomplished in Jesus, to the church christian. It is that peculiar blessing which distinguishes her from the rest of the world, and for which her children are bound at all times, to praise the Lord.—*Bishop Horne.*

The breath of natural life, which God hath breathed into our nostrils, and the breath of that new and eternal life, which He hath given us through Christ Jesus our Lord, should be returned in hallelujahs. And then the Church, composed of many and different members, all actuated, like the pipes of a well tuned organ, by the same spirit, and conspiring together in perfect harmony, would become one great instrument sending forth the praises of God most high.—*Bishop Horne.*

## Communications.

For the Churchman.

### WESTERN MISSIONS.

THE SEMI-FAR-WEST, Jan. 27, 1847.

*Mr. Editor,*—The pupils of my "Institute" were lately engaged in reading the 2d chapter of the Revelation of St. John, and when they reached the 9th verse, "I know thy works, and tribulation and *poverty*, (but thou art RICH,)" I asked them what was meant by the words in the parenthesis. Soon afterward a messenger arrived from the Post Office bringing the "Churchman" and "Banner" of the 16th inst. Upon opening the first mentioned of these papers, my attention was drawn to an article, apparently in editorial type, extracted from the "Burlington, N. J., Missionary," which read thus, "Something I would fain say of our Missionary operations and pursuits in the West and Southwest. But I cannot now go into detail. Suffice it to say, the system works badly, and will not work well, so long as the lame, the mamied, the halt, and the blind—poor preach and poor pay—with poor wives and helpless families, are employed in the work. Bishop Kemper's plan is the true plan for all our Western Dioceses. The Bishop must collect around him a body of young, zealous, intelligent men, a sort of Bishop's family, educated like those at Nashota, in an unostentatious seminary; and go out with them in a sort of modified itinerancy. But more anon." The writer of the letter containing these sentences, ("a very dear friend" of the editor of the Missionary, who says that the letter "testifies to its own intelligence and interest,") is a traveling clergyman, who, after briefly describing Memphis, devotes a considerable portion of his sheet to the threadbare subject of bear-hunting! Among other things he tells us, that he was invited by a gentleman to visit him and "go hunting with him. I told him (was the reply) that since I had entered the ministry I could never persuade a gun in my hands to go off—it would miss fire, do what I would—and I might do great discredit to the hunt if I engaged in it, and perhaps get a closer bug from Mons. Bruin than would be comfortable."

Now, my dear Mr. Editor, I know not who this clerical traveller is, but this I know, that if he had studied discretion, the better part of valor, he would not have *so* discharged his blunderbuss against our Missionaries and our Missionary system. When he reflects upon his own reflection touching the Western Missionaries in general, and then upon the address of his Divine Master to the Bishop of the Diocese of Smyrna, (Rev. ii. 9,) he will find himself as deficient in logic as were certain Indians of whom Bishop Warburton writes. These simple people, it appears, had received the promise of a gift of muskets from the English government, and when they opened the boxes which had been sent to them, they found that the promise had been fulfilled excepting in this respect, that the muskets had no locks. Very naturally they complained. Sometime afterward, other boxes arrived containing the requisite number of locks. Of this they also complained, as the muskets and locks were not fitted together. They were ignorant of logic, says Bishop Warburton. "They had not the dexterity, till they were first shown the way, to put the *major* of the musket and the *minor* of the musket-lock together, and from thence to draw the *concluding trigger*." The only difference between our "intelligent" traveler and the illiterate Indian will be, that the former will have used his weapon at random, neglecting to screw on the lock so as to enable him to fire with precision, while the latter will have failed to shoot at all.

If, sir, (as your readers will admit,) a Christian Bishop may be in a state of great worldly tribulation, and in as "deep poverty" as ever befel the primitive believers, and yet may be spiritually rich, and zealous of good works, and faithful *as* a Bishop, then is it *vicious* reasoning to argue that our Missionary system works badly, simply because "the lame, the maimed, the halt, and the blind—poor preach and poor pay—with poor wives and helpless families, are employed in the work." I am accustomed to read in the volume of our hopes, not only that the Gospel is preached emphatically to the poor; not only that God hath chosen the poor of this world rich in faith; not only that the lame, the mained, the halt, and the blind are invited, aye, and come too, to the spiritual feast, *when others will not partake of it;* but that "God hath chosen the foolish things of the world to confound the wise . . . and base things of the world, and things which are despised hath God chosen . . . to bring to nought things that are, that no flesh should glory in his presence." Melancholy, therefore, is it to reflect, that in a paper styled (*quasi, lucus a non lucendo*) THE "Missionary," a terrible blow should be aimed at the *poor* Missionary, (whose master even had not where to lay his head,) and through him at the missionary system of the Church!

*Feb.* 1. The number of the "Missionary" containing the *intelligent* letter came to hand by mail to-day. I am not entitled to it. I take the liberty, therefore, of presuming that I am only one of many for whose special edification it is gratuitously sent abroad. Let us look at it again.

1. "The *system* works badly"—"poor preach and poor pay." If the writer means to argue that the missionaries receive poor pay from the Church at large because they are poor preachers, he reasons without premises. The members of the Church generally have no data on which to ground the belief that the Missionaries' preaching talents are for the most part below par. Besides, "in the judgment of charity" Churchmen at large are not so disposed to exalt *preaching*, as to withhold their contributions because their missionaries have not the reputation of being popular speakers. If the writer means to argue that the missionaries generally receive poor pay from their respective parishes because they are poor preachers, how will a change from poor preachers to "clerical stars" affect the missionary *system*? Will the *system* work better if the missionaries are better paid at home? The great defect at this time is the want of money on the part of the Treasurer. Will Churchmen contribute more liberally than heretofore to the Treasury, when they learn that their contributions are not as much wanted?

2. "Poor preach and poor pay!" A poor sentiment at best. Illiterate preachers, it is admitted, will not long be sustained. But it is not true that one fifteenth of our clergy in the U. S. are illiterate, nor is it true that they who are the most poorly paid (either in England or the U. S.,) are the poorest preachers.

3. Missionaries, if poor, ought not to have "poor wives!" This opens a wide and fruitful subject for discussion. The following points may among others be considered as involved, viz.: When St. Peter's wife's mother lay sick, was his wife living, or was he a widower? If she was living, was she poor or otherwise? When St. Paul, who was a missionary, and who was very thankful for the missionary contributions which he received from the Church at Philippi, asked the question, "Have we not power to lead about a sister, a wife, &c.?" did he, or did he not, merely intend to assert an abstract right? When he wrote to Timothy about ministers having wives and ruling their households well, were his admonitions designed to be applicable to the "well off," or to those who were accustomed to cast all their care upon GOD? Did he intimate that *working of the Christian system* would depend in part on the poverty or wealth of ministers' wives? Or was he silent on that topic? *For one,* I am disposed to think that at the present day Missionary Boards ought to be regulated in these matters by what are called circumstances. Itinerants through the forests and over the prairies may often congratulate themselves that they are without poor wives, nay, without wives at all; while the town missionary may be longing for a help-meet, however poor. He that findeth a good wife, unquestionably findeth a good thing. Priscilla may be as well qualified for private expounding, as Aquila is for public. In the Sunday-school her services may be invaluable. If she has taste, she may, in the erection of a new Church, choose the carpet for the chancel, and the cloth for the communion table, fit the hangings to the lectern or pulpit, and give symmetry to the whole. A snow white surplice may in the vestry room receive at her hands the appropriate curtain covering, while in the body of the Church even the disposition of the lamps from "CORNELIUS," may entitle her to the praise of letting her light shine before men. If her husband and she are truly pious, and both ought to be, it may well be said, that "there is a place on the earth to which vice has no entrance—where the gloomy passions have no empire—where pleasure and innocence [or rather guilelessness like that of Nathanæl.] live constantly together—where cares and labors are delightful—where every pain is forgotten in reciprocal tenderness—where there is an equal enjoyment of the past, the present, and the future. It is the house of a wedded pair, but of a pair who in wedlock are lovers still."* Does the poor but pious Missionary's wife, then, even if she has "helpless" children exert no beneficial influence? Does she prevent the Missionary system from working well? In comparatively new countries is her example as a wife and a mother of no value? Do not "her own works praise her in the gates?" Shame, *shame*, then, on the thoughtless, not to say heartless, traveller, who can give utterance to the sentiment which has called forth my remarks! If he is married, and can do so with a pure conscience, let him go to Rome and hold blissful companionship with the Rev. Pierce Connelly, et id genus omne; if unmarried, let him, by way of penance, be condemned to a lengthened baccalaureate on the hunting grounds of Arkansas.

4. "The system works badly;" and why? Because it employs poor preachers, &c.? The same objection, if valid, might have been raised several years ago, when the Treasury was full. Possibly it may be maintained that Churches are not erected with sufficient rapidity, and that communicants have not increased as in older settlements. But outward prosperity is by no means a safe criterion by which to judge of the workings of the "system" in newly settled regions. The first places of public worship, or rather of "preaching," are erected on the *liberal* plan, and the next by the wealthiest denomination. After the lapseof 10 or 15, or more years, when things have assumed a more settled aspect than at the beginning, a Missionary of "the Church" arrives, and finds that the "principal" inhabitants, as they are called, are very well satisfied. He therefore gets but little pecuniary aid from them, and he must seek for funds from abroad. As to communicants, he is obliged to wait with reverential submission till God shall see proper to turn the hearts of his few parishioners. If he is "young," and "zealous," and "intelligent," and unmarried, or if he is extremely "low" in his views, he may for a year or two preach in the afternoon or evening of the Lord's day to a congregation which is respectable as well in numbers as in appearance; but the "denominations" possess too much of the *esprit du corps* to allow of his making rapid advances; opposition, therefore, presents itself; and at length he becomes convinced that in order to build up the Church he must rely mainly on the families which have been educated *in* the Church, and that with respect to communicants he must in patience possess his soul. Amidst the most determined opposition, however, both educated missionaries and their wives may sow precious seed. The interests of sound learning may through their efforts be promoted, and empiricism (which is lamentably prevalent,) diminished. Their children (if not too "helpless" to appear in society) may be so trained as to be ensamples to the young. Immigrants who were Episcopally baptized either in foreign ports or in the Eastern States, may by them be reminded of their baptismal engagements, and, if disposed to stray, instructed that it is "better for them not to know the way of righteousness, than after they have known it to turn from the holy commandment delivered to them." Their place or worship may be opened occasionally on week days, and thus the fulfilment of the promises which are vouchsafed to the Church may be effectually secured, even if only two or three are gathered together in Christ's name. In short, the decent and orderly services of "the Church of the Living God" may in a variety of modes be made to operate on the community; and the results may be such as to lead to the full persuasion that, although resisted, she is still the balance wheel of society, and to authorize her missionary to indulge the hope of safety when at some future period the world shall be full, indeed, of perturbations." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10.

Possibly, Mr. Editor, "I am become a fool in glorying." Be it so. "The Missionary" has "compelled me." Opposition to the missionaries and the missionary system has sprung up in an unexpected quarter. Pardon then my infirmity; I am still conscious that "not he that commendeth himself is approved, but whom the Lord commendeth." One word more. If, several years hence, our traveller should wend his way to the *real* far-west, and there find, surrounded by Indian habitations, the plain log-hut of an almost broken down *preacher*, who, in token of his independence (not of his Bishop, but) of his missionary systems and missionary contributions, has adopted the euphonious title of *Mah-to-rah-rish-nee-ëeh-ëe-rah*,† or "the grizzly bear that runs without regard," he will also find, in case he goes with good intent, a hearty welcome like that which greeted the messenger of the ancient partriarch, "Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels." He will find one apartment dedicated to certain uses, having this incription, (borrowed from the Great Frederick,) Læso, sed Invicto Militi. And he will only be requested to abstain, during his sojourn, from the use of two species of fire-arms which are somewhat dangerous in the exercise, viz., those which go off at half-cock, and those

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* St. Lambert, quoted in Brown's Philosophy, III. 325.

† See Frost's Book of the Indians, p. 46.

"Which, though well-aimed at bear or plover,
Bear hard and kick their owner over."

I remain, Mr. Editor, respectfully yours,
A Missionary.

For the Churchman.

## BABYLON AND JERUSALEM.

Jerusalem is built as a city that is at unity in itself. Psalms 122: 3.

Widely different from Babylon is the *holy city Jerusalem*. The name signifies to *possess* or inherit *peace*, and was probably given it with special reference to the prince of peace, who should there accomplish the great *work of redemption*, and restore peace between God and man, between Jew and Gentile, and between men and their own consciences, by offering himself a sacrifice and peace offering for the sins of the whole world. "Beautiful for situation the joy of the whole earth, is Mount Zion, the city of the great King. In *Salem* also is his tabernacle."

Salem is another name given to Jerusalem, by which it was peculiarly distinguished, during the reigns of David, Solomon, and their successors, and is supposed to have passed by the same name in the days of Abram, where *Melchesideck*, priest of the *Most High God*, called King of Salem, (or the King of peace,) held his throne, although the sacred record gives us no account whatever of any such city. We therefore might reasonably identify it with that place eastward of Eden (in which direction Jerusalem lies,) where God himself first set up his public worship by means of the cherubim of glory, otherwise called *his presence*, and the faces of the cherubim were in the Hebrew called the *faces of Jehovah*; which emblematic representation with the real presence indwelling, was a fore shadowing of that everlasting covenant made between the persons of the *ever blessed Trinity*, to unite man's nature with their own to redeem it. And in what place would the divine presence so readily dwell as in that which was one day to be consecrated, by the birth, sufferings, and death of Christ the *God-man*? A land to be bedewed by the precious blood of the Son of God; a land of which it is said "the Lord thy God careth for, the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year," which *eyes* doubtless refers to the immediate and oracular presence of the Deity dwelling between the cherubim, overshadowed by which was the Altar and mercy-seat, both of which were typical of the man Christ Jesus; the human nature overshadowed by the divine and the divine indwelling in the human; and whose presence would ever *thus* abide, until the *great manifestation*. Here, then, in Salem was fixed the throne of *Melchisideck*, the King of *righteousness*, which *King* might have been none other than *Jehovah* himself, whose presence dwelt between the cherubim, and was prefigured, by the *man*; which form, he might have assumed, when appearing to Abram, to bless and to administer to him, the symbols, of that body, one day to be inhabited by the ever blessed Trinity "in whom dwelt the *fullness* of the *Godhead bodily*," and whose blood was to be shed for the sins of the whole world. Truly then might it have been said of Melchesideck, that he was made like unto the Sôn of God having assumed his form or appearance, and of Abram, he saw his day and was glad.

"Jerusalem is built," says David, "as a city that is at unity in itself." Its buildings are not divided and scattered about in confusion, but are united in goodly order; each part of the city bearing a comely reference to the whole. Thither did the tribes go up, and there was the gathering together of the people in one. As Jerusalem was the centre of the true worship from the beginning (as Babylon was of idolatry,) and the place where God did in a peculiar manner dwell, first in the cherubim, then in the tabernacle, and afterwards in the temple. So it is used figuratively to denote the *Church*, or that celestial society, to which all that believe, both Jew and Gentiles, are come and are united.

The false confessions, with the dispersion of the nations, and confusion of tongues, were in Jerusalem most wonderfully revealed; when all the nations so divided at Babel, were gathered together in one, in Christ Jesus, to be a holy nation, a peculiar people; and also the different languages which arose out of the confusion at Babel were all united in the tongues of the first preachers of the Gospel on the day of pentecost. The disciples being gathered together with one accord in one place (so surely does God love unity,) were enabled as the Spirit gave them utterance to speak with divers tongues, thus uniting all languages in *one*, that the sound of the glorious Gospel might be heard amidst the people, the nations and languages of the earth. God being the author of peace, and fountain of truth his religion makes itself intelligible to all; but where there is disobedience of mind and wickedness of principle, there do confusion and division ensue, as in the first rebellion at Babel. Against such people this judgment is denounced by the psalmist, "destroy, O Lord, and divide their tongues, for I have seen violence and strife in the city." The city of God is at unity with itself; but the city of the adversary, like Babel the mother of idolatry, is the citadel of dispute and division. The false wisdom of the world, begins and ends with disputation and opposition. We see an example of this in the multitude of Gods, and the many strange rites of worship, with the endless "oppositions of science falsely so called," which arose among the sects of the heathen philosophers when the Greek and Roman learning flourished; and (to come nearer to our own times) in the multitude of sectaries and heresies, which have arisen, since the reformation, amongst those who paid no attention or regard to the doctrines and discipline of the primitive Church. In a word all those who set up themselves, and affect high things in opposition to the wisdom of God, are cursed with confusion, and there is no greater evidence of their error, than that they are never able to speak the same tongue or confession. Happy would it be for the Church of God if all its members spake but one language! But alas the building advances but slowly because of the strife of tongues, and while we live in discord we can build nothing but confusion, which, if thus continued, may end in division, and though the building will surely be finished, yet will many be cast out of it into outer darkness. We should therefore be all of one mind and speak the same things, that we may grow up into an holy temple in which God will delight to dwell.

Between Babylon and Jerusalem, then, we see a striking and marked contrast. While Babel is in *confusion*, Jerusalem inherits *peace*. The one is the point of dispersion, the other the centre of union. The one speaks the confused jargon and unintelligible language of error and vain wisdom; the other utters the the simple and original language of primitive truth. *Babel* was the mother of heathenish idolatry and ignorance; *Jerusalem* was the mother of all true believers, both Jew and Gentile, and the mother Church from which all the other Churches in christendom have descended. In *Babel* was a proud tower, the labyrinth of delusion, falling into ruin, and deserted. In *Jerusalem* was the holy temple filled with the glory of the Lord, and dispensing the beams of divine [illegible] love. The *tower* was built of vile [illegible] with contention and noise; the *temple* was of precious materials and workmanship, erected without sound of axe or hammer, in harmonious order, perfect in beauty and glorious in strength; a figure of that spiritual building which though silent in its erection, when finished the Lord "shall bring forth the head stone thereof with shoutings, crying, grace, grace, unto it." At which new creation, as at first, all the morning stars shall sing together, and all the sons of God shall shout for joy! Then shall be seen descending out of heaven from God, that great city, the *holy Jerusalem*, having the glory of God, "and her light like unto a stone most precious," even like a jaspar stone, clear as crystal, and the nations of them which are saved shall walk in the light of it.

How great a contrast we see still exists between the Church and the world; between Christians and Infidels; between truth and error; between the wisdom that cometh from above, and that which is earthly. If we then belong to the House of God, the pillar and ground of the truth, we should all be of one mind, and speak the same things; holding fast the form of sound words, the faith once delivered to the Saints, and avoid vain and profane babblings, and oppositions of science falsely so called; esteeming as objects of the first importance *primitive truth* and *primitive order*. Mournful is it to see prevalent among any called Christians, that wild sectarian zeal which sets house against house, and brother against brother; which for the sake of getting a name, forms men into disorderly combinations, and stirs them up into frenzies, and to the effusion of fanaticism; so that like raging waves of the sea they foam out their own shame. The various denominations (like the four winds on the great sea) are striving together for the mastery, each one exerting itself to increase its members and draw away disciples. Thus situated, what are we to do? We should be like a city that is at unity in itself, to speak the truth in love, for it is *charity* that edifieth the temple of Christ, ever anxious to imbibe the pious and liberal spirit of our most excellent Church, duly valuing her doctrines, discipline, and worship as the pledges of unity and divine favor. And as holiness becometh the house of the Lord forever, never should the Church on any occasion become (by envying and strife,) a Babel of confusion; and all who enter into her holy gates should "be more ready to hear than to give the sacrifice of fools."

Let us all then seek to be builded together for an habitation of God, through the Spirit, that we may grow up into an holy temple in the Lord; praying ever for the peace and prosperity of Jerusalem, the unity and felicity of God's chosen people; that we may be blessed with the light and glory of the Lord.

"Mother of cities! o'er thy head
Bright peace with healing wings outspread,
Forever more shall dwell.
Let me, blest seat! my name behold,
Among thy citizens enroll'd,
And bid the world farewell."

E.

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For the Churchman.

*Rev. and Dear Mr. Editor*,—The Calendar of Trinity College which has been lately published, and of which a synopsis was given in a late number of your paper, deserves the attention of all Churchmen. Perhaps it is well known that important alterations have been recently made in this institution. Its plan has been so modified that it has all the features of the university which are consistent with its charter. The control of the College is still in the hands of the Corporation, or body of Trustees. They alone, according to the legal provisions of the charter, have the power of conferring degrees. The Board of Fellows, however, have important powers in the moral and scientific governance of the institution. The Junior Fellows are chosen by the Corporation, on the recommendation of the House of Convocation. So that in this way every Master of Arts has by his vote an actual power in the governance of his College. The House of Convocation also has the power to found Fellowship which shall be under their exclusive control. In this way every graduate has an abiding interest in the prosperity and honor of his "Alma Mater." The examinations are conducted in presence of the Board of Fellows, at the end of each of the three terms in the year. The Bishop of Connecticut is Chancellor and Visitor, and by his office has supervision over the whole practical working of the Institution. It is his object as well as the object of those who have moved in the late important alterations, to extend sound learning and truly Christian education. If we understand their wishes, they desire to recognize as the beginning of all training, the regenerating work of the Spirit of God. Upon this Divine foundation they desire to build, and with the almighty "Spirit of understanding and knowledge" to co-operate. They have but begun their work yet. Thanks be to God they have begun. We are waiting to see the plan carried out to its full consummation. May God prosper and bless it. We need a College where from our Parochial schools we may send young men to be trained according to the holy and Divine principles of the Church. We need positive teaching for babes in Christ, for children, for grown up men. We have passed beyond the miserable infidelity which trains the mind to forget its God, and separates science and religion. We yearn now for something real and substantial. We do not believe in a moral philosophy independent of the Divine system of saving men. We do not know of any moral power which governs the thoughts and strengthens against evil desire, but the might of the Spirit of God. We do not know of any work in the heart of man which purifies and sanctifies, but the one work of regeneration. Christians then ought to be educated as Christians, and should not be trained as Heathen. Yet most of our Colleges are not half so religious as were the schools of Socrates and the gardens of Plato. They do not even recognize the great principles on which Christian education is built.

Trinity College professes to teach truth as it comes to us through the "witness and keeper of all truth." It openly professes to be a school for the children of Christ, where the pure faith guards them against the errors of a false philosophy. For this reason does it demand the support and sympathy of those who love the Church and the Faith entrusted to her care. Through many years it has struggled on with very little patronage from the Church at large. Now, in the freshness of another youth, it stands before us, that we may use it for great and lasting good. If Churchmen would only give it their confidence, nothing would be wanting to make it all that one can desire. It would prove an important engine in extending the holy truths to which we have devoted our lives.

Nor are its privileges confined to its own graduates. All who have received any degree in the Arts, can become members of the House of Convocation, by admission to an "*ad eundem*" degree. So that all Churchmen are permitted to take an active interest in its prosperity. As many are probably dissatisfied with the American Collegiate system, they will perhaps turn with joy to "something like a revival of the old and true principle of the university." Finding nothing in their own Colleges to interest and attach them, they may seek in Trinity College a home where the charity of Holy Church will bind them to brothers in letters. If this should be the case we may yet expect to see a great university, the nursery of true religion and sound learning.

P.

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For the Churchman.

*Mr. Editor*,—Your correspondent "P," in the last Churchman, is unfortunately mistaken in supposing that Canon xxxi, of 1832, restricts in any way the formation of new parishes. I know nothing of the locality to which he refers, or of its affairs; if I did, my sympathies would doubtless be with him. But he cannot be helped by the Canon, even though the rule of right and our Lord's rule of reciprocity be on his side. In 1829, when the explanatory portion was added to the older Canon, it was distinctly understood, among several who were prominent in that item of the legislation, that it contained no check on parochial germinations, but left it, as before, to the dictates of common sense and common honesty. And an examination of the Canon as embodied in 1832, will show that it only restrains the clergy whose zeal may out run their discretion, not the laity. To limit the zeal of the latter by discreet rules, and to prevent ambitious, or self seeking, or fiery ministers from employing lay*men* or lay*women* as manufacturers of parishes in ground already occupied, may require a new Canon. At present, they may *gregize* as they please; and THAT DONE, they may *pastorize* their *grex* as if there were no shepherd within fifty miles.

Testificatio.

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For the Churchman.

*Dear Mr. Editor*,—For some weeks past a series of articles have appeared in "The Churchman" signed "Contributor," which have for their more especial object the refutation of the idea that the Pope is the "Man of Sin." Now, although I am a Protestant Episcopalian of the species denominated "High Church," and consequently no *very* great friend to the Sectarian Denominations, yet, with all respect to Contributor's superior knowledge, I think that his explanations of the words of St. Paul relative to the "Man of Sin," are not quite so satisfactory to the mind as those against which he contends.

In the few remarks, I am about to make, Mr. Editor, I do not wish to be regarded as the advocate of the idea, that the Pope *is* the "Man of Sin," far from it; neither as the opponent of Contributor's excellent notion that the Democratic (!!) spirit of the age is the man of sin, far from that too; but merely as an humble reader of the Holy Scriptures, who, having met with various explanations of St. Paul's prophecy, expresses the reasons of his rejecting them as just interpretations. With these few preliminary observations, I will go on to state what I imagine to be flaws in Contributor's arguments.

The first one of the kind which Contributor arrays against the Pope's being considered as the "man of sin," is as follows: "St. Paul says that before Antichrist be revealed there shall happen a falling away, and as the system I oppose imagines the *corruptions* of Popery to mean the falling away, and as it is a plain matter of history that the corruptions of popery were subsequent to the existence of the Bishop of Rome as Pope, therefore this system makes the "man of sin" revealed before the falling away, which is not as the Apostle prophesies."

As Contributor in a following number said he should not insist on this argument, so I waive for the present replying to it (inasmuch as it would swell this article beyond all moderate bounds,) in order to take up the next he brings forward which can be the more speedily dispatched, it is as follows: "St. Paul says there shall be a "*falling away*" *from* the truth. It is quite evident that the Romanists have not detracted from the truth, but rather have added *to* it. Therefore the Romish Church is not Antichrist."

Now the whole difficulty of understanding this passage lies in Contributor's crude ideas relative to the meaning of the words "*falling away*" into a metaphysical disquisition, on which he deeply plunges. But, as a wise man, has said, so I believe, "metaphysics are the ruin of the Church." Any person using his common sense in reading this passage of St. Paul's could as easily glean his meaning, and much more so than Contributor does, with all his metaphysical inquiries relating to it. The truth *is* the truth, and any departure from it, whether in falling *over* it, or a falling *under* it is an Apostacy (αποστασια) from it. Do not the Romanists, in teaching the doctrine of the meritorious nature of good works, detract and fall away from the Church doctrine of the full and perfect nature of the atonement made for us by Christ? Do they not detract from Christ's merits? and thus fall away, or, as the Greek may be expressed, remove from the truth, although they did, as Contributor says, teach something *more* than the truth. Or waiving this argument, does Conributor believe that the Romanists in denying the cup to the Laity in the Lord's Supper have *added* anything to the celebration of Christ's institution? or taken *from* it—which? Yet this is the conclusion at which he arrives in his sweeping assertion, that "it is manifest the Romish Church has taken nothing from the truth but merely added to it!!!" If withholding the cup in the Lord's Supper is *adding to* the truth, why then, Mr. Editor, I willingly give up. But I have already trespassed too much on the columns of your valuable print, and therefore shall conclude with reiterating my former observations that I want not so much to be regarded as the advocate of the notion "The Pope is the Man of Sin," as a lover of the truth where ever it is to be found.

J. H.

February 16, 1847.

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For the Churchman.

*Mr. Editor*,—As you have lately given some of your columns to the subject of Church Architecture, I thought it would not be amiss to send you the following article on the character of the Christian Architect. It is an extract from a late introduction to the celebrated work of Durandus on Symbolism, a work which no one who pretends to build a *Church* should be without. I send it, Mr. Editor, with the earnest hope that by Divine Grace it may stir up in the hearts of some of our Architects a holy emulation to become what is here set forth, the *Christian Architect*.

M.

Theological Seminary, N. Y., Feb. 15th, 1847.

"A Catholic architect must be a Catholic in heart. Simple knowledge will no more enable a man to build up God's material, than His Spiritual temples. In ancient times, the finest buildings were designed by the holiest Bishops. And we have every reason to believe, from God's Word, from Catholic consent, and even from philosophical principles, that such must always be the case.

"Holy Scripture, in mentioning the selection of Bezaleel and Aholiab, as architects of the Tabernacle, expressly asserts them to have been filled "with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship." And this, indeed, is only a part of the blessing of the pure in heart; they see God, the Fountain of Beauty, even in this life; as they shall see Him, the Fountain of Holiness, in the next. From Catholic concent we may learn the same truth. Why else was Ecclesiastical architecture made a part of the profession of clerks, than because it was considered that the purity and holiness of that profession fitted them best for so great a work? Nay, we have remarkable proofs that feeling without knowledge will do more than knowledge without feeling.

"Now, allowing the respectability which attaches itself to the profession of a modern architect and the high character of many in that profession, none would assert that they, as a body, make it a matter of devotion and prayer; that they work for the Church alone, regardless of themselves; that they build in faith, and to the glory of God.

"In truth, architecture has become too much a profession; it is made the means of gaining a livelihood, and is viewed as a path to honorable distinction, instead of being the study of the devout ecclesiastic, who matures his noble conceptions with the advantage of that profound meditation only attainable in the contemplative life; who, without thought of recompense or fame, has no end in view but the raising a temple, worthy of its high end, and emblematical of the faith which is to be maintained within its walls. It is clear that modern architects are in a very different position from their predecessors, with respect to these advantages. We are not prepared to say that none but monks ought to design churches, or that it is impossible for a professional architect to build with the devotion and faith of an earlier time. But we do protest against the merely business-like spirit of the modern profession, and demand from them a more elevated and directly religious habit of mind. We surely ought to look at least for Church-membership from one who ventures to design a Church. There cannot be a more painful idea than that a separatist should be allowed to build a House of God, when he himself knows nothing of the ritual and worship of the Church from which he has strayed; to prepare both Font and Altar, when perchance he knows nothing of either Sacrament, but that he has always despised them. Or, again, to think that any Churchman should allow himself to build a conventicle, and even sometimes to prostitute the speaking architecture of the Church to the service of her bitterest enemies! What idea can such a person have formed of the reality of Church architecture? Conceive a Churchman designing a triple window, admitted emblem of the Most Holy Trinity, for a congregation of Socinians! We wish to vindicate the dignity of this noble science against the treason of its own professor. If architecture is any thing more than a mere trade; if it is indeed a liberal, intellectual art, a true branch of poesy—let us prize its reality and meaning, and truthfulness, and at least not expose ourselves by giving to two contraries one and the same material expression.

"It may be asked, do we mean to imply then, that a Church architect ought never to undertake any secular building? Perhaps, as things are, we cannot expect so much as this now; but we can never believe that the man who engages to design union-houses, or prisons, or assembly-rooms, and gives the dregs of his time to the church-building, is likely to produce a good Church, or in short can expect to be filled from above with the Spirit of Wisdom. The Church architect must, we are persuaded, make very great sacrifices; he must forego all lucrative undertakings, if they may not be carried through upon those principles which he believes necessary for every good building; and particularly if the end to be answered, or the wants to be provided for, are in themselves unjustifiable or mischievous. Even in church-building itself, he must see many an unworthy rival preferred to him, who will condescend to pander to the whims and comfort of a Church-committee, will suit his design to any standard of ritualism which may be suggested by his own ignorance, or others private judgment, who will consent to defile a building meant for God's worship with pews, and galleries, and prayer-pulpits, and commodious vestries. But hard as the trial may be, a Church architect must submit to it, rather than recede from the principles which he knows to be the very foundation of his art. We would go further even, and deny the possibility of any architect's success in all the different styles of pointed architecture, not to mention the orders of Greece and Rome, Vitruvian, Palladian, Wrennian, nay, even Chinese, Swiss, Hindoo, and Egyptian at once.

"We have not even now exhausted the list of styles in which a modern architect is supposed to be able design. It is even more absurd than if every modern painter were expected, and should profess, to paint equally well in the styles of Perugino, Francia, Raphael, Holbein, Claude, Salvator Rosa, Van Eyck, Rubens, Murillo, Reynolds, West, Overbeck, and Copley, Fielding all at once! An architect ought, indeed, to be acquainted, and the more the better, with all styles of building; but if architecture, as we said before, *is* a branch of poesy, if the poet's mind is to have any individuality, he must design in one style, and one style only. It will be necessary for him to know enough of the Debased styles, to take warning from their decline; but for his own style, he should choose the glorious architecture of the fourteenth century; and, just as no man has more than one hand-writing, so in this one language alone will he express his architectural ideas.

"We fear, however, that very few, as yet, take that *religious* view of their profession, which we have shown to be seemly, even if not essential; still it is not too much to hope that some, at least, may be struck by the fact, that the deeply religious habits of the builders of old, the hours, the cloister, the discipline, the obedience, resulted in their matchless works; while the worldliness, vanity, dissipation, and patronage of our own architects issue in unvarying and hopeless failure."

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To the Editor of the Churchman.

*Rev. and Dear Sir*,—The following is a copy of a letter, the subject of which may interest some of your readers. It has been instantly answered by a favorable response from the ladies for whom it was originally intended. A few donations more would enable the congregation of the Floating Church of the Holy Comforter to hear the sound of the *Atlantic's Bell*, calling them to God's house.

The lady who wrote the poetry I send you, with the letter, for insertion in the Churchman, writes me:—

"When I heard that the Atlantic's Bell, on being taken down, had fallen into the sea, I heard it with a thrill of delight; for I felt that it would be a kind of desecration to have that mysterious *sympathetic*, *monumental* bell, hung up again to call passengers to their meals, and to give notice of an arrival or departure. But here is a new path of interest suddenly opened—a transition takes place—a promotion to a post of honor; and our bell is now consecrated, and has written upon it, '*Holiness to the Lord.*'"

The following INSCRIPTION is now engraved on the bell, in very beautiful taste:—

Hanging on the wreck of the Steamboat Atlantic, on Fisher's Island, Nov. 28, 1846, when 42 persons perished, I was made by unearthly hands—the surges of the deep—hours before, to toll their knell, and days after, their requiem. Recovered from the sea, I am consecrated to the use of the Floating Church of the Holy Comforter, by ladies residing in New York and vicinity. *Holiness to the Lord.*

New York, Feb. 11, 1847.

Any further contributions will be received by Mr. T. N. Stanford, 139 Broadway, and Mr. T. C. Butler, 20 John street, and thankfully applied by. Very respectfully and faithfully

Yours,
B. C. C. Parker,
Minister of the Floating Ch. of our Saviour,
114 East Broadway.

The following is the letter and poetry—

To Rev. Mr. ——
Rev. Mr ——
Rev. Mr. ——
Rev. Mr. ——

New York, Feb. 4, 1847.

*Rev. and Dear Sir*,—After an application to the President of the Norwich and Worcester Rail Road Company, and the Insurers in this city, assisted much by J. J. Sproull, their agent in charge of the wreck, I have been enabled to purchase and obtain possession of, at the original cost to the company, that *sympathetic monumental bell*, of the late unfortunate steamer Atlantic. It hung, you know, many days on the wreck, and tolled, by unearthly hands, the requiem of the dead. It sent such depressing melancholy, the last few days the boat was above water, into the hearts of the workmen engaged in taking out parts of the engine which could be got at, that it was ordered to be taken down. In the operation it fell into the sea.

This famous bell, and its solemn dirge over the dead, caused at intervals by the heavy swell of the deep, many days after the sad catastrophe, and at the moment of the fatal wreck, are now remembered all along our coast. Its solemn tolling thrilled the hearts of the dying, and those of the rescued, with what they believed their own funeral knell. It must have seemed so indeed, as its piercing shrill note struck on their ear, just as those last three dreadful waves broke down and buried up the hurricane deck, (described so graphically by one of the survivors, Capt. Cullum, of U. S. Engineers,) and all who were under and near it, and as it was again lifted up, swept them into the sea. The bell and its tolling have been the theme of much beautiful poetry. Rev. Mr. Brown, of Astoria, Mrs. Sigourney, and many others, have noticed the circumstance to which I allude, in lines which will give to this bell a long-lived celebrity. Nothing of the kind however, I think, has approached in beauty, talent, and expression, together with graphic power, the exquisite little ode by Miss F. M. Caulkins, of New London, which I send you with this letter, published in the Sailor's Magazine for January, 1847. Since Hood wrote his Bridge of Sighs, and his Song of the Shirt, nothing has been written that surpasses it.

But you may ask what is all this to you? My apology for troubling you is this.

The Society of young men, for conducting a mission to Seamen in New York, with which I am connected, has just completed a second Floating Church, the Church of the Holy Comforter; and it has been recently moored at the foot of Dey street, on the North River, where alone from the Battery to 20th street are congregated more persons engaged in navigation than can be found in either of the cities, Boston, Philadelphia, or Baltimore. That church is still without a bell and the society, exhausted in their funds by the building of this second church, do not feel able, as yet, to procure one. What more fitting appropriation could be made of this celebrated *sympathetic* bell, so well known now by many hallowed associations, *all along our coast*, than to the balcony of that church? This idea so strongly impressed the president and directors of the Norwich and Worcester Rail Road Company, that they were induced, though not authorized to *give*, to *sell* it, at the original cost of the metal, to *me*, that it might be so appropriated, notwithstanding there were many competitors for it, and among them one of the Captains of one of their own boats, who had determined to have it on *his* boat, and who at last relinquished it, from some after-reflections, as honorable to himself as his owners.

Now, some ladies here propose to join others at a distance, and raise the funds needful to replace what I have borrowed to pay for this bell, and expenses of hanging it, and present it to the Floating Church of the Holy Comforter. It is well adapted for the purpose, and much heavier than you would suppose, and has the sharpest silvery tones you ever heard. It was made especially for this splendid steamboat. As Mrs. Alexander Hamilton, now at Washington, in her 92d year, from whom I received a letter the last week, written by herself, will head the list, it would be a pleasant and useful form in which to make the presentation, to have her joined by a few ladies from other places. If about $10 from twenty places be subscribed, (more, if voluntarily offered, would go into the funds to conduct the mission,) our object will easily be obtained.

If you will allow me to look to you for any part of the sum needed, I should feel particularly indebted to you as coming from the ladies of your parish. I respectfully address this letter, which perhaps is too long to copy, to Rev. Mr. —— of your city, as well as yourself, and also to Rev. Mr. —— of ——. May I ask the favor of a reply from each of you, on the subject? Will you please hand it to Rev. Mr. ——, after you have used it as you wish, and request him, after he has shown it to any ladies he thinks proper, to mail it to Rev. Mr. ——, of ——, whom I request, at a convenient time, to send it to Rev. Mr. —— of ——.

Very truly and respectfully yours,
B. C. C. Parker,
Minister of the Floating Church of our Saviour,
East River, New York.
114 East Broadway, New York.

☞ Near $200 will be wanted for the bell and hanging, expenses putting up, and inscriptions.

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## THE BELL OF THE ATLANTIC.

BY MISS F. M. CAULKINS.

[When the steamer struck the shore, the dashing of the waves against her frame caused the bell to toll. The tone of this bell is uncommonly shrill and clear, and heard at such a time, must have seemed like a peal from another world. It has been frequently heard since the consummation of the catastrophe, and is still sending forth at intervals, its solemn and piercing sound.]

Storm-spirits ye did well,
To swing the funeral bell,
That sad night;
Noting down with iron pen,
When the struggling souls of men,
Took their flight.

Mid the raging tumult round,
How the shrill entrancing sound,
Fills the air!
Over mastering the gale,
Childhood's shriek, woman's wail,
Man's despair.

From eternity's dark land,
On whose cold brink they stand,
Hark! it rolls;
Pealing forth the notes of woe,
Ringing loud, ringing slow,
For the souls.

Ah! 'tis not the broken deck,
*Man, man's* the only wreck,
Worth a tear!
Oh ye seas! what a prize,
What a costly sacrifice,
Ye took here!

Yet they perished not in vain:
From their peril, from their pain,
Let us turn
To the lessons they unrolled,
Worth an argosy of gold,
But to learn.

For the sons of God were there,
Men of faith, men of prayer
Unsurpassed,
And the love of Christ had power;
'Twas an anchor in that hour,
Holding fast.

There was *one*[*] whose face was seen
Like a shining and serene
Crystal sea:
Sublimed, as if the soul
Had already passed the goal,
And was free.

There was *one*[†] of manly brow,
"*We are nearer Jesus now*,"
Was his cry;
Then the rushing surge swept o'er
And the loosened seraph bore
To the sky.

*One*[‡] calmly said, "Of old
My Saviour's voice controlled
All my woe;
And if through the raging sea,
Now he says, *Follow me*,
I will go."

No thought amid the strife,
Of his own death or life,
Had the chief;[§]
The burden on his breast,
Was the lives of all the rest,
And their grief.

They dropped into the wave:—
Some found in it a grave,
Some an ark:
Down, down into the deep,
As they fall, as they leap.
Hark! oh hark!

Now the loud and silvery bell
Like an anthem seemed to swell,
Shrill and sweet:
And a group of angels came,
With their bosoms all in flame.
Friends to meet.

They caught the jewels bright,
As they burst forth in light,
From the clay;
And the souls and seraphim
In a sweet thanksgiving hymn
Passed away.

Yet still upon the deck,
Mid the breakers and the wreck
Swings the bell:
Now an anthem floats around,
Now a low and dirge-like sound,
And a knell.

Above the thundering breeze,
And the heavy booming seas,
Peals its woe;
Like a requiem in the air
Wildly mournful: it is there,
Swinging slow.

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[*] Dr. Armstrong. The serene and heavenly expression of his countenance during the whole of that trying Thursday, has been mentioned by several of the survivors.

[†] This gentleman, (whose name was not known to the passenger who related the circumstance,) was heard several times expressing his confidence in God, and encouraging others to trust in him. He was in the saloon, and was heard to utter the words quoted above, just as the sea broke over, and dashed the saloon from the deck, crushing or drowning all who were in it.

[‡] A gentleman from Ohio, name not known.

[§] The noble self-forgetfulness of Capt. Dustan cannot be too highly praised, since it seemed to spring from a high sense of the responsibility of his post, and his duty as a man and a Christian. Calm, gentle, self-possessed, assisting and counselling others, or toiling for their safety, without rest or refreshment during their protracted peril, he was probably too much exhausted and benumbed, to struggle with the waves and secure his own safety.

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For the Churchman.

*Mr. Editor*,—As a constant reader of the Churchman, I readily acknowledge that I receive from its perusal much profitable instruction. But when I read the severe language which is sometimes found in your columns in reference to the Church of Rome, I cannot help asking, "*Cui bono?*" Are we not seeking to cast the mote out of a brother's eye before we have cast the beam out of our own? I would ask with deference, but I would *plainly* ask, if the voice of our Churchmanship is not now giving an "uncertain sound?" Certain inconsistent practices are retained among us, which we in vain strive to reconcile with Catholic truth, such for instance, as lay-baptism, admission to the Holy Communion of unbaptized persons, reading the burial service over the unholy dead, retaining ungodly persons in the communion of the Church, for want of the necessary discipline to enforce obedience to the requirements of God. Now, in regard to these things conscientious Christians have inquired, but in vain! Justly can they say, "We wait for light, but behold obscurity!" I contend, then, that in our *present state* it is not *modest* to abuse Rome; and some other course will be necessary, than charging them with idolatry and corruption, if we wish to retain godly men in our communion. Why, too, is so much notice taken of the sayings and doings of those whom one of your correspondents seems to consider not merely as heretics and schismatics, but as apostates, as members of the "man of sin?" Is it consistent with the dignity of the Catholic Church to notice those abusive expressions which result from mortified pride and from a conviction that they are not recognized as members of the body of Christ? *Annoyance* is the object they seek when they exhaust their vile vocabulary in abusing truth and its advocates. Nothing, therefore, gratifies them more than *notice*, however *severe* and *satirical* that notice may be. Cool contempt is the only weapon which will make them feel their *inferiority, their absolute non-entity*. Error is most effectually vanquished, not by controversial discussions, public or private; but by the clear and resolute exhibition of holy truth, *by word and by deed*. The "times are indeed sadly out of joint." The Catholic Christian must encounter numerous and severe provocations. Our Bishops may flourish their clenched fists in the eyes of their Presbyters, but whatever the opposition, from whatever source it arises, from foes within or foes without, the divine rule has been given by which we must walk. "In quietness and in confidence shall be your strength. In your patience possess ye your souls."

E. F.

Washington County, N. Y.

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For the Churchman.

## PURITANISM IN THE CHURCH.

In the last New York Evangelist are two Articles relating to the Church. One on the Maryland case, from which the following is extracted. The writer has been contending that Bishops and Pastors of a single congregation are one and the same office.

"In the primitive church, every one of them would have been so recognized. But in the Episcopal church not one of them claims it.—If, however they are not the Bishop of their churches, if they are mere presbyters, if another man is the Bishop of their churches, then that other man has the right to administer the holy communion, and it is *his* prerogative to do it, and not the prerogative of the presbyter. The Baltimore rector is wrong, and Bishop Whittingham is right, if the rector is not the Bishop of the church and Dr. W. is. In such a controversy, the low church must be overwhelmed by the arguments of the high church. *The only ground that the low church can take in defense, is that every rector is the sole pastor of his church; then, consequently, that he is also the bishop of that church; and that, the Diocesan Bishop is an anomally, unsupported by Scripture or the ecclesiastical usages of the early church. If they will take this ground, the only defensible position, we will stand by them and make common cause with them. If not, we must maintain that on their own principles, the high church have all the argument.*"

How will Bishop Mc Ilvaine like his new ally?

On Baptismal Regeneration—

"Will the Calendar suffer another illustration. The editors will agree with us that the doctrine of baptismal regeneration is clearly contained in the form which "the church" prescribes for the administration of baptism. And yet how many men are there in the Episcopal Church, who reject that doctrine heartily, and deny it as boldly, as we do. We bring no railing accusation against those men.—We believe that they are as conscientious as the most conscientious of the Anglo Catholics. We are confident that if they were in a condition in which they could read and interpret the Prayer Book impartially, they would soon understand the forms referred to just as we do; that then nothing could tempt them to come under the necessity of using those forms, and justifying them as capable of an *evangelical interpretation*. But such has been their training, and such the process by which they have been led to the adoption of evangelical views; such is their confidence in the soundness and scriptural simplicity of the Prayer Book, that they have gradually and unconsciously acquired the habit of reading into the passages now referred to, a signification almost as "non-natural" as that which the Oxford Tract "number ninety would impose deliberately and consciously upon the Thirty-nine articles. Let the Calendar explain then, if it can, how it is that when the Prayer Book, with all the explicitness of its teaching on that point, cannot exclude evangelical views of the doctrine of regeneration, some two or three incidental phrases here and there, will make it forever and infallibly certain that Episcopalians are in no possible danger of being affected by any tendency to any form or degree of Universalism.

What says the Author of "Mysteries Opened" to this? This Editor of the Evangelist seems to understand the question, as between the so called "evangelicals" and the catholics in the Church, much better than some Editors of "Church papers."

J.

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Questions in Geography, *adapted for the use of Morse's, or any other respectable collection of maps. By Richard Green Parker, A. M.* Harper & Brothers, 12mo, pp. 60.

The aim of this little work is to simplify the study of Geography "by means of the useful and important process of simplification." It contains questions to be answered from maps, and occasional explanatory notes. A description of the Terrestrial Globe has been added.

The True Believer: *His Character, Duty, and Privileges, elucidated in a series of discourses. By Rev. Asa Mahan.* Harper & Brothers, 18mo., pp. 280.

The author is President of the Oberlin Collegiate Institute, Oberlin, Ohio, and the substance of these discourses appeared some years ago in the Oberlin Evangelist.

A Discourse delivered before the Maine Historical Society *at its annual meeting September 6th, 1846. By George Folsom.* Portland. For the Society, 8vo., pp. 80.

By the amount of early colonial history which he has comprised in this address, the author has done himself much credit. He has evidently bestowed much time and attention to his subject.

# The Churchman.

NEW-YORK, SATURDAY, FEB. 27, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

In the Chancery case, an account of which is given on our first page, the Court refused to confirm a deed executed by two members of a Romish Convent in favor of the Convent, on the ground that the persons who had executed the deed, had done so not as free agents, but under coercion of conscience induced by the interpretation put upon their vow of obedience to their superiors. The principle involved in the decision is of great importance in its legal and political bearings. Its moral aspect, however, by which we mean the illustration which it furnishes of the effects of *blind obedience*, and of the vicious theory of conscience by which such obedience is upheld, is of still greater and more fundamental importance. We have prepared some remarks which we had intended to offer in connection with this view of the case, but are obliged for want of room to defer them to our next.

We have received "A Plain Statement for the consideration of the friends of the Protestant Episcopal Church in the Diocese of Illinois, the Rt. Rev. Philander Chase, D.D." The title, which we have quoted exactly, and in which the Bishop and the Diocese are made to stand in apposition to each other, as if they meant one and the same thing, is a key to the contents of the pamphlet. There is one objection to the pamphlet, and that is, that it is published anonymously, so that be its statements ever so true, no use whatever can be made of them. We may state, however, that the pith of the writer's complaint, is that though large sums have been contributed for Jubilee College, there is yet no security that the College will be placed under the control of the Diocese. We know that this difficulty has been felt by many who are desirous to co-operate in the erection of a Church institution in the Diocese of Illinois, some of whom have said to us that they thought it natural that Bishop Chase, considering his former troubles in the case of Kenyon College, should desire to keep the control of Jubilee during his life, and that their objections to contributing to this latter institution would be removed if they could be assured that it, on the demise of the Bishop, would be made the property of the Diocese, and placed wholly under Diocesan control. Such being the feeling of some liberal Churchmen towards Jubilee College, it was with pleasure that we saw the following letter ftom Bishop Chase in one of the daily papers of this city—

### A CHARTER GRANTED TO JUBILEE COLLEGE, ILLINOIS.

"This is the Lord's doings; and it is marvellous in our eyes."

In the beginning of this year of our Lord, 1847, Bishop Chase was at Springfield, where the Legislature of Illinois is in session. Although in feeble health, he went to see the Governor at his office of State, and had the honor of a visit from the Lieut. Governor, the President of the Senate. By the former, he was encouraged; by the latter, he was advised to seek the company of the Committees on Education and Corporations; there, all waited on him out of respect to his age and feebleness of health.

He told them plainly what he wanted; namely; a charter based on the principles expressed at the laying of the corner stone of the chapel of Jubilee College, April 9th, 1839; which being read to them, they granted all he wished; and on the 13th of January the said charter was passed in due form by both houses of the Legislature, without a dissenting voice. And a few minutes after, Bishop Chase was on his way home. Surely he might say, as he rode swiftly along, "This is the Lord's doing; and it is marvellous in our eyes."

The propriety of this train, of thinking appears from the fact of the Legislature of Illinois having heretofore been averse to granting corporate powers to religious denomination. They had always expressed, in their charters to colleges, that "there should be no sectarian religion taught in them." By this, they evieently supposed they were showing a "liberal spirit," forgetting that where there is no "establishment," all are sects in the eye of the law; and consequently, in forbidding sects, they forbade all religion; all teaching in relation to a Supreme Being; and thereby caused all our streams of learning to run into one common dead pool of atheism, illuminated by no rays from the light of Heaven, and "curled by no breeze" from the breath of God.

Not so the present Legislature of our Prairie State. Praised be God! they have their eyes open, and now see the difference between liberal principles and a false estimate of the liberties of conscienee. Societies, as well as individuals, are free; and corporations, as well as societies, are also free to teach what they deem the truth; and they who do it best, and most in accordance with the revealed will of God, of which the public, with the Bible in their hands and hearts, will judge, to promote most effectually the public weal.

A copy of the charter granted to Jubilee College cannot now be given; it is too long for insertion here. Suffice it to say that it contains all the principles laid down in "the corner stone" above alluded to. Under one corporation is exercised jurisdiction over, 1, A Theological Seminary; 2, A College Proper; 3, A Grammar School of Preparatory Learning; 4, A Female Department. In all of these appropriate degrees and certificates may be conferred and issued for the encouragement of the students and pupils, so as to make Jubilee equal to the most favored College and University in the United States.

Has not then the Bishop and all his friends great reason to say, "This is indeed the Lord's doing; and it is marvelous in our eyes." It shows, at least, what was manifest to all, and confessed by many of the Legislature while the bill was passing, that "honesty is the best policy," and that candor and open dealing form the surest passport to the hearts of an enlightened people.

Of all the achievements of his whole life, Bp. Chase has reason to consider this, of having obtained so liberal a charter to Jubilee College, the greatest. It is, in truth, a crown which God, in mercy to his Diocese and the far West, hath placed on his aged head, now whitened by the toils of more than three score years and ten. A crown indeed it is which, decked with the gems of christian privileges, he now throws at the foot of the Cross, as best of all sustained throughout Christendom by the Protestant Episcopal Church.

The first commencement of Jubilee College will take place on the 7th of July, 1847.

This letter made its appearance shortly after we had received the pamphlet referred to, and it excites a hope that the difficulty felt by the writer of the pamphlet, and by many others, is now effectually removed. One thing, however, is wanting to turn the hope into certainty, and that is, *the publication of the charter*. There being, as we have said, several persons within our knowledge, and probably many others of whom we are ignorant, disposed and ready to contribute to the College on the terms above mentioned, but yet naturally desirous to be certified that these terms have been complied with, and that their donations will eventually go exclusively to the Church of Illinois, we would respectfully suggest that the charter which has been recently obtained be published for the information of the whole Church.

We have been called on by a gentleman connected with St. Jude's Church of this city, in relation to a pamphlet purporting to be "A Brief Statement of Facts," &c., and to be "Published by order of the Parishioners" of said Church. The object of the call was to desire us to put our readers on their guard with respect to certain statements *in relation to St. Jude's Church alone*, without reference to other matters. At the request of the gentleman referred to, and on his au- we state that *neither the statistics of the parish*, *ual condition of its financial affairs*, will be nvestigation, to correspond with the state- forth in the pamphlet above mentioned; and that the publication of the pamphlet is approved of by a majority of the vestrymen de's. We forbear to go into particulars, deeming it sufficient to make this general statement. We have only to add that the name of our informant shall be given to any person who will assume the responsibility of publicly denying the correctness of his statements.

It may be recollected that the Prayer Book for the Blind was published by the Rev. Mr. Thayer about eighteen months since, then officiating as Chaplain in the Institution in this city, and Rector of the Church of the Holy Apostles. It made a large quarto as far as the Psalter, and, agreeably to the original design, it has been distributed to other Institutions whenever called for, and gratuitously to all the indigent Blind. It has been some time in contemplation to finish the Prayer Book in two separate volumes upon the same plan, and with the same object in view. To aid in this benevolent work we are happy to learn that St. George's Church, of which the Rev. Dr. Tyng is rector, has contributed seventy dollars, and Emmanuel Church, of which the Rev. Mr. Vinton is rector, fifty-five dollars. Other generous individuals have contributed to the object, thus showing that our church is alive to the temporal as well as spiritual wants of our fellow men. Any donations or subscriptions may be made to T. C. Butler, Esq., 20 John street, and C. Shepherd, 191 Broadway. From a letter from the Rev. Dr. Vaughan, of the Institution in Philadelphia, showing the importance of this work, we are permitted to make the following extract—

"Several circumstances lately have led me to appreciate more fully your benevolent purpose in the publication of the Prayer Book in raised type. I allude, however, now more especially to the Psalms and Hymns, and that in a pecuniary point of view.

"There are several here (perhaps five or six) who, having passed through the Institution, might do something for their support by singing in church choirs, and still remain at the Institution, or connecting such compensation for Sundays with employments during the week might do much by both in self-support. There are doubtless at other Institutions many more similarly situated. Now the obstacle is being unable to use the words. One who left here, and led the choir at Dr. Upfold's, Pittsburg, committed the entire Psalms and Hymns—others have had each verse read over during the interlude, but all these modes are uncertain. Were you able, in compiling the Prayer Book, to print the Psalms and Hymns separately and first, a most important pecuniary benefit would at once be conferred upon quite a number. I think it not at all improbable that a church now giving $1000 for its music would have employed our pupils had the words been in their possession. Viewing the matter then only in a pecuniary light, I trust you will go on in your good work, and I hope also print the Psalms and Hymns first."

Dr. Vaughan's suggestion is a good one. We earnestly hope that sufficient contributions will be speedily made to enable Mr. Thayer to conclude his most laudable and arduous undertaking.

Any further information on the subject may be obtained of the Rev. Mr. Thayer.

The Cambria has brought us later English dates. The following extracts from the English Churchman embody the only interesting matter which has hereby reached us.

We were recently called upon to expose the falsehood of an insinuation that the esteemed author of the "Christian Year" was about to "secede to Rome." We are now authorised to denounce, as equally false and malicious, a similar report, emanating from the same source, with regard to the authoress of "Margaret Percival." We are assured that "it is a calumny, as gross as it is cowardly, against a lady of whom nothing can be known by the author of the calumny, than that her works are dedicated, with entire sincerity and confidence, to the service of the Church of England. The falsehood is but one of many which have appeared in the same paper, and which must render it wholly unworthy of credit."

There are many rumors and speculations afloat with regard to a probable increase in the number of Bishops. A few days since the Morning Post published the following statement:—

"We copy the following from the London correspondent of the Dublin Evening Mail:—

"'Whatever might have been the intentions of Ministers with a respect to a direct attack upon the Church, or whatever their intentions hereafter may be, I believe nothing will be done *openly* in a hostile form for the present. But an injury is not less severe from being covertly inflicted, nor a blow the less deadly in its consequences from being insidiously dealt. Of the nature of the plan concocting, and the probable results to which it may eventually lead, you and your readers will be best able to judge when the particulars are placed before you.

"'The proposition made by Lord John Russell to the Archbishop of Canterbury is this—to create Manchester into a Bishopric, giving to the new dignitary the usual seat in the House of Lords; or—

"'Should the heads of the Church prefer it, to create a number of new Sees, those appointed not to have the honor of Peerages.

"'It is for the purpose of deliberating upon these two propositions that a meeting of the Prelates has been summoned by his grace.'

"This meeting, we may add, has already been held. The Bishops were requested to assemble at Queen Anne's Bounty Office, in Dean's Yard, and the principal apartment in that establishment was being prepared for them, when the fire broke out which, unfortunately, in great part consumed the premises, though, happily, the damage did not extend to that portion of the building in which the valuable records and papers connected with the Church are preserved, as has been erroneously stated in some of our contemporaries. The meeting ultimately took place at the Bishop of London's residence in St. James's square, and we are informed that scarcely a member of the Episcopal bench was absent therefrom.

"The result of the conference has not transpired."

The Chester Courant says—

"We are informed that it is the intention of Government, with the concurrence of the Episcopal bench, to create four new Sees—Manchester, Nottingham, St. Albans, and Cornwall. The Bishops of these new Dioceses are not, as we hear, to have seats in the House of Lords by virtue of these appointments; but the Prelates are in future to sit in Parliament according to seniority of promotion—the present number not being increased."

Another account gives a Bishop to Leeds, but we cannot say that we place reliance upon any of these statements, so far as details are concerned. That in the present state of the Church, there should be any hesitation, on the part of the Episcopal Bench, between a See for Manchester, with a seat iu the House of Lords, and "a number of new Sees," without seats, we cannot believe. Every one knows that we want Bishops, not Peers; and we confess, that for our own parts, we had rather have the new Bishops *without* seats in the House of Peers, than with them. At the same time we may protest against the vast increase of temporal, in proportion to spiritual, peers, during the last century.

For the mere watching of the Church's interests in the House of Lords, it can scarcely be necessary to have the entire bench of Bishops present at any time; and we would suggest whether it might not be well for two or three of their lordships to have *permanent* seats, and the remainder to attend during the Sessions, in rotation, so that only one-half of their number would be present at one time; but the rest of their Lordships (including Sodor and Man, and all the new Bishops) should vote by proxy. A certain number of Priests (without cure of souls) might, during the abeyance of Convocation, be of essential service to the Church, in the House of Commons; not only in examining and explaining Ecclesiastical and other measures, but in defending the Church from the grossly ignorant and unfounded attacks which are so constantly made in the Lower House.

A Professorship of Chinese is about to be established in King's College, London.

The Bishop of Calcutta had arrived in safety at the mouth of the Hoogly.

The present nnmber of students in Trinity College, Dublin, is 1,697.

A "Queen's letter" has been issued, directing collections to be made in the different parishes in behalf of the sufferers in Ireland and Scotland.

The appointment of the Rev. Charles Perry, of Trinity College, and Incumbent of St. Paul's, Cambridge, as Bishop of Melbourne, in Australia Felix, is announced and eulogized in the *Record*.

As collections are making in our Churches for the suffering Irish, we deem it proper to call attention to the suggestion of a correspondent of the English Churchman, that the parochial organizations of the Irish Church, extending throughout the length and breadth of the land, furnishes the most efficient means for the distribution of charity. "Let the contribution," he says, "of English Churchmen be transmitted to our venerated PRIMATE. There is not one clergyman in Ireland whose time and most active energies he cannot command by the slightest intimation of his wishes. He is in a position by which he can obtain more information of the real and the relative state of distress than any committee or any government Board."

The British Association for the relief of extreme distress in the remote parishes of Ireland and Scotland, publishes the name of 166 contributors, whose contributions amount to £31,250. A correspondent of the Times estimates the deficiency for Ireland alone to be at least £12,000,000, and thinks that "1847 will witness the deaths from starvation and privation alone of one-ninth of the people of Ireland."

It is gratifying to observe that religious and political differences are in some measure merged in the united effort which is making by men of all parties and creeds for the relief of Ireland. In this way good may come out of evil. The absence of political excitement is mentioned in the Queen's speech as affording an opportunity for taking a dispassionate survey of the social evils which afflict that part of the kingdom. Says the English Churchman—"The calamity of Ireland is, indeed, great and alarming; but if it eventually tends to promote the peace and repose of an agitated country, to strengthen the British connection, and to direct the eyes of the Irish towards a better religious and social system, who will deny that such results will afford ample compensation for all their present miseries?" *Faxit Deus!*

If we read aright the signs of the times the Romish mania has entirely subsided. Certainly the High Church journals and the new publications are bringing out more distinctly and more vigorously the sound Catholic principles which furnish an infallible criterion by which to test both the Anglican and Roman systems, and which, without concealing the defects of the former, make more and more manifest the emptiness of the swelling pretensions of the latter. Again we quote the English Churchman—

The danger of the English Church at this moment is not from the late secessions to Rome. In the great majority of cases those who have left the Church of their Baptism have been young men without powers of self-government—victims of their own impatience, not very willing to yield to authority of any kind. Our Church could have gained nothing by retaining the services of men whose hearts were not with her: and the Romish schism will gain as little by the accession of men who have shown no inclination to abandon their claims to thinking and acting for themselves. As to those of greater age and name and experience, it cannot but strike a person who calmly reflects on what they have done since their secession, that the loss is not so much their Church's as their own. "Minds," as good Dr. Johnson said, "are lowered in their capacities when they are lowered in their desires. If we may judge from the different reports of what was lately delivered in the funeral oration of St. Isidore's, there is much to move our pity in contemplating a mind of the highest order so shaken from its true centre. Will any one say, that the orator on that occasion was as much attentive to the decorum of his new position, as he was anxious to say what would please his Roman masters?

Of recent publications, that which has attracted the most attention is Dr. Hook's "Three Reformations, Lutheran, Roman, and Anglican," originally delivered as a lecture at Rochdale, and at Leeds.

"The Protestant's Catechism; demonstrating that a man may be fully entitled to call himself 'a Protestant,' and yet deny almost every article of the Creeds of the Church," promises much. As its price is but 1*d.* it would be easily reprinted.

"The Catholic Christian's Guide to the Right Use of Christian Psalmody and of the Psalter, dedicated to A. Welby Pugin, Esq.," is the Rev. H. Formby's first production since his change of religion.

IRELAND.—Since the death of the late Bishop of Kildare, 176 clergymen of the united dioceses of Dublin and Glendalough, have petitioned the Queen to appoint a Bishop to the vacant see. A petition from the clergy of Kildare to the same effect is in progress, and a meeting has been held in Dublin to enlist the laity on the same side.

## Domestic Intelligence.

NEW YORK.—A new parish, we understand, has recently been formed with the consent of the neighboring clergy, in the upper part of the city, under the title of "the Church of the Advent." The vestry have engaged the building on the Eighth Avenue, between Forty-first and Forty-second streets, formerly known as Temperance Hall, and fitted it for worship. This is a neighborhood where, had a church been erected ten years ago, doubtless the members of our own church would have been saved to us, and others united to it who now strengthen the ranks of dissent, which has no less than five places of worship for as many of its representatives in the immediate vicinity. The gathering of a congregation will of course be a work of time; and it is now begun. We are informed that, after the election of a vestry, the Rev. Mr. Hart, (late of Florida,) was invited to the rectorship, and that regular services have been conducted for the last three months.

John Young,
Thomas W. Horsfield, M.D. } Wardens.

Richard I. Cull,
P. Davenport Davis,
Daniel De Velin,
William Earl,
Jas. W. Elliot,
John R. Hoole,
Chas. T. Platt,
Stephen Rood, } Vestrymen.

MASSACHUSETTS.—*Institution.*—Sunday, the 14th inst. the Rev. R. B. Hall was instituted into the Rectorship of St. James's, Roxbury, by Bishop Eastburn. Morning Prayer was said by the Rev. Mr. Leach of Roxbury, the Lessons being read by the Rev. Mr. Hamilton. The Bishop preached from 2 Cor. iii. 6.—The Eucharist was celebrated by the instituted minister, assisted by Mr. Harrison. The Rev. Mr. Babcock of Dedham, the Rev. Mr. Robinson of Boston, and the Rev. Mr. West of Roxbury, were present.

*Massachusetts.*—In accordance with a vote of the Convention, a collection was to be taken up in the churches in this diocese on last Sunday (Quinquagesima) for the relief of aged and indigent clergymen.—*Christian Witness.*

The monthly report of the Mission to Seamen records 2 baptisms, 2 funerals, and 3 celebrations of public service each Sunday. 112 Bibles, 77 Prayer Books, 114 other volumes, and 1200 Tracts have been given out. The Missionary, J. P. Robinson, acknowledges the receipt at his chapel of "eight solar lamps, half of their value being most kindly contributed by Miss H. N. Hooper towards 'the spreading of *light* among seamen.'"

CONNECTICUT.—*Relief for Ireland.*—Collections were made for this object on Sunday, the 14th inst., in Christ and St. John's Churches, Hartford. In the former, $360 were received, in the latter, $117.

KENTUCKY.—We are glad to learn that a third parish has just been organized in Louisville, under the name of St. John's Church, of which, at the first meeting of the vestry, the Rev. J. C. Talbot, Deacon, was unanimously elected minister. It is proposed to erect a Church edifice immediately, in the western part of the city, and a subscription has been opened for that purpose. There is every reason to hope, that, by the blessing of God, this pious undertaking will be early crowned with success.—*Episcopal Recorder.*

PENNSYLVANIA.—*Confirmations.*—January 24th, at Norristown, 3; and at Upper Marion, 2. January 31st, in the morning at St. Stephen's, Philadelphia, 3. In the evening at St. Luke's, Germantown, 14.

*New Parish in Philadelphia.*—A new parish has been organized in the vicinity of Logan Square, in this city, under the title of the "Church of the Atonement." A vestry has been selected, a lot of suitable size at the corner of Schuylkill, 6th and Summer streets has been secured on favorable terms, and the intention is to proceed immediately in the erection of a Gothic edifice capable of accommodating on the ground floor from eight hundred to one thousand persons. A well known Clergyman, at present located in a neighboring diocese, has been invited to take the pastoral charge. It is expected the church will be opened for divine service about the 1st November, 1847. The Vestry are now engaged in soliciting subscriptions; should their success be at all commensurate with the importance of the field, they will be enabled to proceed with the erection of the building when the season allows of it.

The Vestry are as follows:

Alexander Brown,
Matthew T. Miller,
Joshua Cowplaud,
John L. Goddard,
J. B. Okie,
Presley Blakiston,
Richard Norris,
John Bohlen, Jr.
Edward C. Biddle,
Jos. N. Withers,
Wm. L. Rehn,
John Marston.

[*Banner of the Cross.*

*Church Extension in Philadelphia.*—The Building Committee of the Church of the Redemption have published an address in behalf of their enterprise of building a church at Fairmount, S. G. Services are regularly held in the district—98 persons have been baptized, 25 confirmed, and 200 children gathered into a Sunday school. More than 50 families are permanently connected with the church—a lot for building has been secured.

*Episcopal Visitation.*—In Christ Church, Reading, on the 7th inst., 7 persons were confirmed. The Church building is to be enlarged so as to admit of adding 40 pews. The money requisite has been subscribed. In St. Gabriel's, Morlattin, Berks county, on the 5th, 20 persons were confirmed.

A new church is to be built at Pottsville this year, for which $9.000 have been raised. At Minersville, 4 miles from Pottsville, the corner-stone of a second was laid not long since, and at Tuscarvia, 8 miles distant, an individual is about building a third at his own expense.—*Episcopal Recorder, ab'd.*

*Pastoral Letter.*—The following document addressed "to the clergy and laity of the Diocese of Pennsylvania," appears in the last Banner of the Cross.

*My Dear Brethren,*—You have doubtless been made acquainted with the sorrowful tidings of famine and sore distress which are now reaching us from different parts of Europe, but especially and above all, from unhappy Ireland. The visitation is at once so extraordinary and so heart rending as to call for special prayer to the God of all mercy, and also for special liberality on the part of all those who would do good as they have opportunity. Permit me, then, affectionately to recommend that the clergy of this Diocese present the case of these afflicted sufferers, especially that of the famishing poor of Ireland, to the consideration of their respective congregations, and that a contribution be made in each church on some early day, towards their relief. Should this recommendation be complied with, I would suggest the *morning of the first Sunday in March*, (being the third Snnday in Lent,) as the time when this appeal shall be made, and when the offerings of those who would draw down on themselves, their families, and their church, the blessings of many that are ready to perish, may be presented.

The sums collected can be forwarded to Thomas Robins, Esq., Treasurer of the Convention Fund, who after due consultation, will make such disposition of them as will be likely to secure the earliest and largest measure of relief.

ALONZO POTTER,
Bishop of the Prot. Epis. Church in Pennsylvania.
Reading, February 8, 1847.

SOUTH CAROLINA.—*Confirmation.*—Wednesday, Jan. 27th, at St. Michael's, Charleston, 50 persons were confirmed.

*Consecration.*—Trinity Church, in the Upper part of St. John's, Berkley, near Black Oak. There are three Churches in this neighborhood, "Trinity," "Epiphany," and "St. Stephen's Chapel," Pineville, united under the charge of the Rev. Wm. Dehon. "Trinity" takes the place of a building erected about forty years ago, and the contrast of the old and new churches in size, exterior and interior appearance, and accommodation, is good evidence of the increased prosperity of the Christian community, and is creditable to the piety, the orthodoxy, the liberality, and the refinement of the Pastor and people. It can furnish seats for about 250 persons. "The Cross" is conspicuous on the end, facing the public road, and "Tablets" for the Creed, the Lord's Prayer and the Commandments are to be placed over "the Altar." The Chancel is a separate place, the Pulpit, exterior to it, is on the right, and the Desk on the left. On New Year's day, 1847, the Feast of the Circumcision, the sunny weather, mild as May, corresponded with the grateful and glad feelings of four of the clergy, and the members of the congregation (very few of whom were absent) assembled to perform and witness the solemn ceremony of the Consecration. "The sentence" was read by the Rector, (Rev. W. Dehon,) "Morning Prayer" by the Rev. Mr. Trapier, and a sound, sensible, solemn, practical and very appropriate discourse delivered by the Rev. C. Wallace, Rector of St. John's, Berkley.

The following was the Sentence of Consecration.

*Whereas*, in or about the year of our Lord 1806, the late Rene Ravenel, Esq, did give an acre of land for the pious purpose of erecting a Church, in which the worship and instruction were to be, according to the principles of "the Protestant Episcopal Church, in the United States of America."

*And, Whereas*, the Church then erected was opened with religious services, by the Rector of St. John's, Berkley, this Congregation being without a Minister; and there being, no Bishop in the Diocese to consecrate it, and the services in it having been conducted exclusively by Ministers of the Protestant Episcopal Church, until the year of our Lord, 1846, when in consequence of its being small and inconvenient, and having no seats for the colored people, and in other respects unsuited to the wants and wishes of the Rector and the Congregation, it was removed to give place to the building in which we now are.

*And, Whereas*, moved, as we humbly trust, by the Holy Spirit of God, the Members of this Congregation of Protestant Episcopalians without any assistance from abroad, have provided the means for erecting this house so well adapted for the religious benefit of themselves and neighbors and their community.

*And, Whereas*, application has been made by the proper authorities to the Bishop of the Diocese of South Carolina, to perform the solemn act of the consecration of this house, which duty he has now discharged, being assisted in the services by the Rector of the Convention, Rev. William Dehon, by the Rev. Paul Trapier, and the Rev. Cranmore Wallace.

*Now therefore, be it known*, that on and after this holy day, the Feast of the Circumcision, January 1st, in the year of our Lord, 1847, at which time the Consecration took place, this house, at Black Oak, in the Parish of St. John's, Berkley, under the title of "Trinity Church" is to be separated from all secular uses whatever, and surrendered exclusively for Prayer, the administration of the holy Sacraments and Ordinances, and the instruction by Sermons and Lectures, and Catechetical teaching, in conformity to the doctrines, precepts, and usages of the Protestant Episcopal Church of the Diocese of South Carolina in the United States of America.

Given under my hand, on the day and in the year, and in the Parish above written.

CHRISTOPHER E. GADSDEN,
Bishop of the Diocese of South Carolina.
[*Charleston Gospel Messenger.*

ILLINOIS.—*Jubilee College.*—The legislature of Illinois has granted a charter to this institution. The following is an abstract of the document:

After a Preamble—(which sets forth the founding, &c., of an institution of religion and learning by Bishop Chase)—

Section 1—Provides that Bishop Chase may, by last will and testament, appoint Trustees, who, with a President, shall form a body corporate, known as "The President and Trustees of Jubilee College." They may use a common seal, hold property, confer degrees, and do all other things lawfully done in the most approved Seminaries and Colleges in the United States.

Sec. 2—Provides for a Theological Department, a College proper, a Classical Preparatory School, and a Female Seminary.

Sec. 3—That the Bishop shall be President.

Sec. 4—For not less than three, nor more than seven Trustees, who shall be members of the Protestant Episcopal Church, and a majority Clergymen.

Sec. 5—For a Vice President, who must be a Presbyter.

Sec. 6—That the President nominate to all vacancies in the Board of Trustees, and Professors, &c. Trustees approve or Convention.

Sec. 7—That Trustees make by-laws, approved by the President.

Sec. 8—That by-laws be published.

Sec. 9—That Trustees hold office during good behavior.

Sec. 10—For filling office of President during vacancy of the Episcopate.

Sec. 11—That statement of affairs of the College be made every three years to the Convention.

Sec. 12—That President may remove Tutors, &c.; but in removal of Professors, and the Principal of Female Seminary, the Trustees must concur.

Sec. 13—If funds are misapplied, the Convention may institute a committee of Inquiry, and prosecute delinquent or offending Trustees.

Sec. 14—The Convention, before exercising powers herein conferred, shall enter a resolution on their journal to fulfil the design of the founder.

Sec. 15—Nominations of officers made by the founder shall need no farther ratification.

Sec. 16—Repeals a former act of incorporation.

Sec. 17—Declares this act public, to take effect from and after its passage.

### Clerical Changes.

The Rev. Dudley A. Tyng, assistant to the Rector of St. George's Church, New York city, has accepted an unanimous invitation to Trinity Church, Columbus, Ohio.

The Rev. Cyrus Waters has taken charge of the Rectorship of Dorchester Parish, Dorchester county, Maryland. Address Tobacco Stick, Dorchester co., Md.

The Rev. Richard Burdy, from Trinity Church, Cleveland, Ohio, to St Thomas's Church, Truago, Wayne co., Michigan. Address accordingly.

### Married.

In this city, on Sunday, the 21st inst., at All Saints' Church, by the Rev. Mr. Eigenbrodt, Mr. GEORGE DOUGLASS, of this city, to Miss CORNELIA WHEELER, of Bethel, Conn.

### To Correspondents.

Received, "One of the late Convention," and "A." "Plain Truth" in our next.

## Notices.

☞ The Rev. John W. Brown, Rector of St. George's Church, Astoria, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, February 28.

Service to commence at half-past 7 o'clock.
February 27, 1847.

*Emmanuel Free Church*—Corner of Prince and Thompson streets.—The Rev. P. Manning Stryker will preach in the course of sermons at this church, on Sunday evening, February 28.

Service to commence at half-past 7 o'clock.
February 27, 1847.

☞ The Rt. Rev. the Bishop of Rhode Island will preach a sermon in Grace Church, on Sunday morning next, on the sinfulness of the Church in neglecting for so many ages the spiritual welfare of God's ancient people, the Jews.

LIST OF CLERGY.—It is requested that notice be sent to this office, by Tuesday next, of any changes proper to be made in the list of the clergy in this city and vicinity.

February 27, 1847.

### SERVICES FOR THE DIOCESE OF NEW YORK.

Having been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal services in that Diocese, where they may be needed in Churches which have not recently been visited, I hereby give notice that I shall, God willing, visit the following named places, in Kings, Queens, Suffolk, Richmond, and Westchester counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the Parishes already visited, as I can render in connection with this arrangement, or prior to the commencement of these duties, will be cheerfully given if requested. Future notice will be given of further services in other counties.

From the 31st March, to the 5th April, I shall, God willing, be in the city of New York, at No. 53 Amity street.

| | | | |
|---|---|---|---|
| Monday, | April 5, | at Fort Hamilton, | at 10 A.M. |
| " | " " | at Flat Bush, | at 3 P.M. |
| Tuesday, | " 6, | at Brooklyn, | at 10 A.M. |
| " | " " | at Williamsburgh, | at 3 P.M. |
| Wednesday, | " 7, | at Newtown, | at 10 A.M. |
| " | " " | at Flushing, | at 3 P.M. |
| Thursday, | " 8, | at Manhassett, | at 10 A.M. |
| " | " " | at Glen Cove, | at 3 P.M. |
| Friday, | " 9, | at Syossett, | at 10 A.M. |
| " | " " | at Cold Spring, | at 3 P.M. |
| Saturday, | " 10, | at Huntington, | at 10 A.M. |
| " | " " | at Setauket, | at 3 P.M. |
| Sunday, | " 11, | at Islip, | at 10 A.M. |
| Tuesday, | " 13, | at South Oyster Bay, | at 10 A.M. |
| Wednesday, | " 14, | at Hempstead, | at 10 A.M. |
| " | " " | at Rockaway, | at 3 P.M. |
| Thursday, | " 15, | at Jamaica, | at 10 A.M. |
| Saturday, | " 17, | at Clifton, | at 10 A.M. |
| Sunday, | " 18, | at Richmond, | at 10 1-2 A.M. |
| " | " " | at Rossville, | at 3 P.M. |
| Tuesday, | " 20, | at Morrisania, | at 10 A.M. |
| " | " " | at Westchester, | at 3 P.M. |
| Wednesday, | " 21, | at | at 10 A.M. |
| " | " " | at Eastchester, | at 3 P.M. |
| Thursday, | " 22, | at Yonkers, | at 10 A.M. |
| " | " " | at Tuckahoe, | at 3 P.M. |
| Friday, | " 23, | at New Rochelle, | at 10 A.M. |
| Sunday, | " 25, | at Mamaroneck, | at 10 A.M. |
| " | " " | at Rye, | at 3 P.M. |
| Monday, | " 26, | at Port Chester, | at 10 A.M. |
| " | " " | at White Plains, | at 3 P.M. |
| Tuesday, | " 27, | at Greensburg, | at 10 A.M. |
| " | " " | at Tarrytown, | at 3 P.M. |
| Wednesday, | " 28, | at Sing Sing, | at 10 A.M. |
| " | " " | at North Castle, | at 3 P.M. |
| Thursday, | " 29, | at Bedford, | at 10 A.M. |
| " | " " | at North Salem, | at 3 P.M. |
| Friday, | " 30, | at Somers, | at 10 A.M. |
| " | " " | at Peekskill, | at 3 P.M. |

The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.
Geneva, February 12, 1847.

### DIOCESAN MISSIONS.

At a regular meeting of the Missionary Committee of the Diocese of New York, on Tuesday evening, the 16th of February instant, the following preamble and resolution was unanimously adopted:

"Whereas, the Treasury is now nearly exhausted, and another quarter's salary will be due the Missionaries on the 1st of April next: therefore,

*Resolved*, That the appointment of Missionaries for the coming year be for the present deferred.

Extract from the Minutes,
THOS. C. BUTLER, Secretary.

### ST. CLEMENT'S CHURCH

Will be open for Divine Service on Sunday evenings during Lent, to commence at half-past 7 o'clock.

The collections on these occasions will be appropriated in aid of "Diocesan Missions."

First Sunday evening, February 21, sermon on "The duty of the Church in regard to her Missions."

Second Sunday evening, February 28, sermon on "The temptation of Christ in the wilderness."

Third Sunday evening, March 7, sermon on "Charity, the bond of perfectness."

Fourth Sunday evening, March 14, sermon on "Christ's miracle in feeding the multitude."

New York, February 20, 1847.

## Acknowledgments.

*Domestic Missions.*—Since his acknowledgment of the 16th Feb., the Treasurer has received the following contributions:

From St John's ch, Stamford, Ct, 19 25; by the hands of Bishop Doane, Advent afferings, in St Mary's ch, Burlington, of which 5 are for Western Missions, 25; for Bishop Kemper's mission, 20, the half of undesignated offerings, total, 70; Mrs Maria Jackson, annual contribution for Domastic missions, 5; St Paul's ch, Cincinnati, Ohio, 28 95; from a member of St Peter's ch, N Y, 10; from a constant reader of the Spirit of Missions, 2; Ch of the Ascension, from the Juvenile Missionary Society, for the slaves, 10; for Bishop Chase's mission, 10, general, 28 60—48 60; Mrs Bridge, per T C Butler, 1 50; St James's, Fairhaven, Ct, half, 3 50; St Paul's ch, Louisville, Ky, 61 37; Michigan City, Ind, 50 cts; from a member of Zion ch, Richland District, S C, for Georgia, 50; from the Rev Charles Fox, to 5th Feb, 23 25; St Matthew's ch, N Y, S S, 10. Total, $333 92.

THOMAS N. STANFORD, Treasurer,
New York, February 23, 1847. 139 Broadway.

*Foreign Missions.*—Since his report of February 16th, the Treasurer acknowledges the receipt of the following amounts:—

By the hands of Bishop Doane, Advent offering, St Mary's ch, Burlington, N J, half of the undesignated offerings, 20; special for Constantinople, 25; a lady of the parish, for do, 5—50; St James's ch, Fairhaven, Ct, half, 3 50; Ch of the Messiah, N Y, Rev Alexander Crummel, rector, for Africa, 5 63; Mrs M Jackson, Prince George, Md, Africa, 2 50; China, 2 50; Grace ch, Providence, R I, 8; Ladies' Missionary Association, St Helena ch, Beaufort, S C, legacy from Miss Ann Barnwell, for China, 150; for Africa, 150—300; offerings of St Helena ch, Africa, 15; China, 15—30; Michigan City, Ind, half, 50 cts; family mite box, 1 42; members of Ch of Ascension, N Y, for education, China, 200; S school of do, for education, China, 25; for Greece, 20; for education, Africa, 20; for foreign missions, 28 60—293 60. Total, $689 17.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 23, 1847. 69 Wall street.

### LIBRARY FOR THE WEST.

The undersigned has pleasure in acknowledging the receipt of $10, from the Hannah More Academy, Md, by the hands of James Newbold, Esq, "for the purchase of a Library of the Protestant Episcopal S S Union, to be sent to Bishop Kemper for some destitute Sunday school in this diocese."

The Executive Committee of the G. P. E. S. S. Union, having embarked in this Missionary enterprize, by the appointment of a special agent to solicit contributions to be employed in sending the publications of the Society—both Class Books and Libraries as aids to the Missionaries in destitute stations,—the undersigned will gladly receive further donations to this and similar objects.

DANIEL DANA, JR.,
Agent Gen. Prot. Ep. S. S. Union.

*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums, viz:

From C V S Kane, 3; Mrs Henry Suydam, jr, 5—annual subscribers. Part of the monthly offerings for February of All Saints' ch, Rev W E Eigenbrodt, rector, 13 38. Total amount, 21 38.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
February 23, 1847.

*Protestant Episcopal Tract Society.*—The Treasurer acknowledges the receipt of the following sums, viz:—

From Charles Lindsley, Middlebury, Vt, subscriber, 3; part of the monthly offerings for February of All Saints' ch, Rev W E Eigenbrodt, rector, 13 38. Total amount, $16 38.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Feb. 23, 1847.

*Free Church of the Epiphany.*—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Thomas C Butler, Esq, from G W, "for the sick poor," $3; from a lady, for the benefit of the poor of the Ch of Epiphany, $3.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, February 23, 1847.

*Missionary Committee of the Diocese of New York.*—The Treasurer has received since his report of 9th inst., the following contributions, viz:—

From St Philip's ch, Phillipstown, $5 35; and St Mary's ch in the Highlands, Rev R Shaw, 4 12; Christ ch, Tarrytown, Rev Dr Creighton, $19 89; St Andrew's ch, Staten Island, Rev Dr Moore, 10 86; St James's ch, N Y, Rev John Dowdney, 3 05. Total amount, $43 27.

C. N. S. ROWLAND, Treasurer,
February 23, 1847. 55 Water street.

*Soldier's Mission Church*—Received, a Lenten offering, laid upon the altar, $500; Justus Wetteran, a soldier in 2d Art'y in Mexico, $4; from a poor recruit, to help the Church, going to Mexico, 12 1-2 cts. Total, 504 12 1-2.

On part of Committee,
JOHN McVICKAR.
New York, February 23, 1847.

## Advertisements.

PROPOSALS for Publishing by Subscription Designs for Country Churches and Rural Houses, consisting of Plans, Sections, Elevations, Details, and Perspective Views of each Church and House; with Designs for Church Furniture and Decorations, and hints upon Stained Glass, &c, &c., by RICH. UPJOHN, Architect.

The expediency of the proposed publication is suggested by the increasing demand for Country Churches of moderate cost, and similar in style to St. Paul's, Stockbridge, Mass., and others, which have been erected by the subscriber in several of the New England and Middle States. The desideratum has been a mode of erection that should come within the means of the feeblest congregation, yet be in all its essential features, *a Church*—plain indeed, but becoming in its plainness. His demand, it is believed, the Churches referred to have generally met. When the means are limited, but little can be devoted to mere ornament; nor can ornament in any case commend itself to good taste, when it thrusts itself on the observer with unmeaning intrusion, and has no connection with the purposes and utilities of the place.

Without fitness of arrangement and adaptation to the end proposed, no structure—however elaborate and costly—can be pronounced truly beautiful—and with these qualities the simplest and plainest edifice may claim the praise. Nowhere, perhaps, is this want of fitness more apparent, or more offensive, than in our Church architecture. How often do we look in vain for that air of tranquil repose, that sober and solemn aspect, which command even an involuntary respect, and tend to secure the sacred structure from irreverence and profanation.

In the projected work the proponent hopes to show the practicability, and to furnish the means, so far as plans can do it, of erecting Churches which—though modest in size, and moderate in cost—shall yet fulfil the important requisites just named.

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The work will be put to press as soon as a sufficient number of subscribers is secured to justify the undertaking, and will be published without delay. Persons wishing for the work are requested to send their names promptly to the subscriber, 76 Wall street, New York.

Due notice will be given when the work is ready for delivery.

The work will be issued in one volume, royal quarto, neatly and securely done up in muslin. It will contain eight designs for Churches and Houses, executed in the best style of lithograph. A full letter press description on good paper and in fair type will accompany the plates. The price will be five dollars a copy. f27 1t

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THE Gospel Narrative of our Lord's Passion, harmonized with Reflections. By the Rev. Isaac Williams, B.D., late Fellow of Trinity College, Oxford.

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A RESPECTABLE middle aged man, long accustomed to the duties of Sextonship, wishes for a situation in which integrity and qualifications may be essential to the welfare of the Church, and merit the esteem of the congregation. The highest testimonials as to character can be given by the clergy and other eminent gentlemen. Address to A. B., care of Mr. Lucas, corner of Hester and Centre streets. Feb. 27—4t$

BOARDING and Day School for Young Ladies, at West Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

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February 27—yly

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References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary Chelsea; Rev. Matthew H. Henderson, Newark, N. J. Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

mutilated

# Communications.

For the Churchman

## TRACTS FOR THE SEASONS.

### NO. CVIII.

Reflections connected with the great duty of repentance, always seasonable, are particularly so at this solemn period of the Church. As suggesting motives for repentance, the present tract invites meditation on *the temptations to which we are exposed*, and *the blessings which we enjoy*.

Our temptations arise out of the pursuits and pleasures of the world.

Its pursuits. I stop not now to expose pursuits which are flagrantly, and by common consent, violations of religion and morals. More danger is to be apprehended from sources whose perniciousness is concealed by the gilded covering of authority, or the deceitfulness of false sentiment. This danger is attached to *the means by which*, and *the spirit in which*, the pursuits of life are prosecuted.

Business in itself perfectly honest and right, may be prosecuted by means which impart to it an unchristian and most dangerous character. Such are all deceptions, no matter how practised, by which a person thinks himself better suited than he with whom he deals knows him to be; and by which real quality or quantity is, in any degree, intentionally concealed by unjustifiable recommendations, false appearances, or evasion of any kind. Such things may be as common as they will. They may—and it is to be feared that, in no small degree, they do—enter into most of the ordinary concerns of life. They may be practised or sanctioned by those in other respects religious and moral. But this does not alter the character of the crimes: for crimes they are, which counterbalance every virtue, and call loudly for repentance and amendment, lest they be visited with the wrath of an angry God.

The love of gain connected with the pursuits of life, presents strong temptation to hard and rigorous dealings, to extortion, to efforts at inordinate profit, to taking uncharitable advantage of the necessities of others, and to selfishness, penuriousness, and illiberality, in the use of wealth.

When, in our business, we commit or sanction violations of the law, or deception of the civil authorities, we are guilty of gross offences against religion and morals.

The encroachment of worldly concerns on that holy day which God has been pleased to distinguish as sanctified for His service, is another offence which deprives any pursuit of an innocent character. Six days out of seven are allowed for application to worldly business. Is it a hard matter that the seventh should be separated from temporal concerns, and hallowed to spiritual purposes? This is the ordinance of God. In whatever degree, therefore, public law, official sanction or connivance, or private practice, opposes it, a direct offence is thus offered to the Ruler of the universe, for which the offenders will be held responsible at His bar.

Besides the means we use in the prosecution of worldly business, we should look also to the spirit in which we attend to it.

The single consideration that we are immortal beings, sent into this world only for a short probation, with souls whose everlasting happiness or misery depends on that probation, ought certainly to convince us of the great folly and danger of limiting our thoughts to time, and neglecting proper care for eternity; or of being *chiefly* occupied with this world and its concerns. The experience daily felt of the insufficiency of this world to impart true and lasting enjoyment, or give comfort in affliction, adds emphasis to the lesson; which is also pressed upon us with great solemnity by our total ignorance how soon or how suddenly our connexion with all things here may be severed, and our eternal portion fixed. And when, finally, we reflect on the unspeakable love of God, which, to secure for us eternal happiness, formed and executed the stupendous scheme of mercy and salvation revealed in the Gospel, what more awful view can be presented of ingratitude and guilt, than by resistance of so great love!

Who will deny that it is the dictate of sound reason, as well as Scripture, that regard for spiritual and eternal things should be always paramount to whatever heed we give to the things of time? But what portion of professing Christians hold time and eternity in their just relative measure of regard? How many so arrange their concerns with this world, as never to lose sight of the next? How many so chasten their attachment, and regulate their attention, to earthly good, as not to refuse its proper prominence to that which is spiritual and eternal? Delusion may now blind the eye to the true view of this momentous subject; but the time is coming when the near approach of eternity will tear off every false covering, and disclose the worthlessness of all things here, compared with those that shall be hereafter.

An humble, contented, and Christian spirit will find it practicable to give all needful thought and care to the business of the world, and at the same time their proper attention to religious duties. And as God's word is true, such a course may be humbly hoped to be, through the divine blessing, a means of even temporal good, which no ingeniousness, labor, or drudgery of business can procure. It will add to all worldly enjoyments the truer satisfaction of those that are spiritual, and the happy hope of those that are eternal. It will support the soul when bereft of earthly good; and administer the richest consolation, when nothing but disappointment and sorrow would otherwise have been its portion.

Sadly fraught with danger are also the temptations to which we are exposed by *the pleasures* of the world.

It is not here intended to speak of those guilty pleasures, which, sinking a rational and immortal being into a mere sensualist, and covering him with the vileness of devotion to base passions and corrupt affections, bring to view the disgusting array of the intemperate, the profligate, and the profane. These are now left to the perturbations and writhings, the mocking deceptions and excruciating treacheries, of their own debased hearts; while reference is rather made to that view of the pleasures of the world which embraces multitudes of professing Christians, whose character for virtue and morality it were dealing hard measure to question.

This point should be guarded against two opposite extremes of error. That is, undoubtedly, a great and dangerous mistake, which gives to religion a gloomy aspect, and makes it forbid all enjoyment of the world. But at the same time, the sanctity of religion is forgotten, and its claims misunderstood, when it does not keep the love of pleasure perpetually subservient to the love of God, and the care of other things to the care of the soul. When pleasure becomes a business; when it so occupies attention as to divert it from serious subjects; when it indisposes the mind for religious exercises; when disappointment respecting it ruffles the temper, or saddens the heart, or when in its enjoyment, its anticipation, its remembrance, or its effects, it interferes with the regular discharge of religious duty, or encroaches upon God's holy day; it goes too far, and is enmity against God, and most dangerous to our spiritual and eternal interests.

But besides being careful to avoid such participation in those pleasures which are not guilty in themselves, as is inconsistent with Christian moderation, purity, and holiness, he who would duly guard against temptation must beware of that dangerous class of enjoyments, of which the natural tendency to excess, to the injury of the moral sensibilities, and to the deterioration of the religious character, is so strong, that there is great peril in their indulgence, and that even if, in individual cases, this tendency may be successfully resisted, yet example may be fatal encouragement to others.

Another head of reflections suggesting motives to repentance, is furnished by *the blessings which we enjoy*—our temporal and our spiritual blessings. Do we constantly regard the former as God's gifts, intended to be so used by us as to promote His honor, and the good of our fellow men? Because we have health, strength, and youth, do we suffer ourselves to postpone consideration of the things which belong to our spiritual and eternal welfare, until, our best faculties having been weakened and perverted in the service of the world, the flesh, and the devil, we insult our God by bringing the poor and unworthy remainder as an offering to Him.

Are we duly impressed with the truth that of whatever of this world's goods we may possess, we are the stewards and agents of HIM whose only is the silver and the gold, for the advancement of His glory, and the good of those to whom it may be the means of extending temporal or spiritual benefit; and that we are rapidly approaching that judgment-seat where a strict account of our stewardship will be demanded? Do we therefore add to the discharge of our bounden duty to make suitable provision for our own households, the not less bounden one of liberal appropriations, as God supplies the means, to the relief of the needy, to the support of the Church, and to extending through it the inestimable blessings of the Gospel?

Do we habitually consider that no man liveth to himself; but that every one is the centre of a sphere of influence, arising out of his domestic, social, and civil connexions, whereby he must, by his life and conversation, either benefit or injure the cause of virtue and religion!

The large class of temporal blessings which result from our civil and political privileges, ought also to be narrowly watched, lest they be enjoyed in ungrateful neglect of the kind Providence who bestows them, or lest they become, by sinful abuse, sources of trangression against the principles, spirit, and precepts of our holy religion.

But little reflection is necessary to satisfy the enlightened and candid observer, that, prone as human nature is to turn good to evil, our civil institutions expose us to the danger of a lessened influence of religious requirement and restraint, of recklessness of the majesty and sanctity of law, of contempt for authority, and of indifference, if not opposition, to those principles of order and subordination, by which only can be secured the well-being of society, the proper ministering of its various grades and classes to each others' welfare, and the prevalence among us of a sound and wholesome moral sense.

The present subject also calls us to meditate on our *spiritual* blessings. And surely we must with gratitude acknowledge that in this respect the lot has fallen unto us in a fair place, and we have a goodly heritage. If ever any were inexcusable for ignorance of Gospel truths, and neglect of Gospel precepts, we are they. If ever to be insensible to the blessed influences of evangelical faith and devotion argues criminal remissness, it must in us. Blessed with a pure branch of Christ's holy Catholic Church, and with abundant means therein of hearing, reading, and learning, the word of God, of maintaining communion with Him in the services and ordinances of His appointment, of growing in grace and spiritual knowledge, and of thus living godly, righteously, and soberly, in this present world, and of finally being inheritors of Christ's everlasting kingdom; ours must be shameful guilt, if, with so much given, we have not much to return. But what do we see even within the Church's sacred enclosure? When we have turned disgusted from the blasphemy, profaneness, and intemperance, which dishonor the God who has shed so many blessings upon us; when the ear is wearied with the impious scoffs and jests that dare His long-suffering; when we have so often sought in vain for evidence, in the world's fashions, pursuits, and pleasures, and in practical proofs of sincerity of faith, and earnestness of charity, of the difference which God demands, and reason approves, between those who profess to walk by the Church's rules, and those who are not ashamed to hold themselves entirely independent of her godly requirements and discipline; when such things have filled us with sorrow and amazement, let us look into God's holy temple, and when we have witnessed the diminution of the ranks of His worshippers caused by pleasure, or business, or the love of ease, or the indulgence of appetite; let us reflect on the real character and spiritual condition of many who do attend. We cannot indeed see the heart: but we can see the careless demeanor, which speaks irreverence; the roving eye, which tells of want of interest; the neglect of proper outward participation in worship, which, if not springing from indevotion, has a direct tendency to produce and foster it, and sets a bad and dangerous example; and the glaring inconsistency of combining the decent observance of the former with the desecration of the latter part of God's holy day. We can see the neglect, so prevalent among the members of the Church, of the distinguishing Christian duty of commemorating in the appointed ordinance, the atoning sacrifice of our Lord and only Saviour, and therein seeking, as Himself has required, under no less a penalty than the forfeiture of them all, the inestimable blessings of the atonement. We can see and hear the mournful evidence, so perpetually assailing us, of that want of Christian charity which hardens the heart to stern refusal of co-operation in the Church's hallowed proper work of promoting man's temporal, spiritual, and eternal good; or accords co-operation in such ungenerous and scanty measure—amounting to infidel shortness of God's just rule, *as He hath prospered*—that not honor, but insult, is thereby done to Him.

Would we see all this, if our religious blessings were duly appreciated; if we were grateful for them as we should be; if we felt the concern which reasonable beings should for our spiritual and eternal welfare; if the love of Christ was cherished in our hearts; if that spiritual hardness and insensibility which can have no place in heaven, were not coming over us, and bringing us into bondage?

Examine yourselves, beloved readers, whether, in what has now been suggested, or in kindred reflections, ye see not calls for serious repentance. Let us all enter into our closets, shut the door, and pray unto our Father who seeth in secret, that for His beloved Son's sake, and through the blessed ministry of His Holy Spirit, He will so direct us in considering our ways, that we may see wherein we have offended, and there bewail our own sinfulness, and confess ourselves to Him, with full purpose of amendment of life. Especially let us pray for the grace of future constant watchfulness and care, and for a willing mind, and earnest endeavors, in applying to all the means of spiritual and eternal good provided for us in His Church. This holy season is fitted and designed for such special attention to these things as may, by His blessing, be means of so closely and permanently knitting our hearts unto Him, that the ways of His laws, and the works of His commandments, shall ever hereafter be the joy of our hearts, and the rule of our lives.

O! if the blessed Lenten Season were suffered by the children of the Church to be, for them, for her, and for God, what she desires it should be, who can tell to what extent, through the kindness and love of our Saviour, grace and peace would be multiplied unto us? what new things God would work for us in our individual hearts, in His holy Church, and in the domestic, social, and civil relations in which His providence has placed us? Let every sincere and humble Christian resolve, that the Lord being his Helper, he will not be one to oppose himself.

B. T. O.

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The evangelical purity of the sentiments of the Liturgy, the chastened fervor of its devotion, and the simplicity of its language, place it in the first rank of uninspired compositions.—*Robert Hall.*

## TABLE TALK ON THE FATHERS.

### I.

It is a curious fact, as Walchius brings it out very clearly it his *Bibliotheca Patristica*, that the French and English, have done more in editing and illustrating the works of the Fathers, than the Italians. Does it not go to confirm the statement, proved on other grounds, that the ultra montanes have really little care for the Fathers, let them say what they will? Mr. Newman asserted this in his Lectures on Romanism; and has presented a living proof of it in his late Treatise on Development.

### II.

Who are the Fathers? A simple question not so very easily answered. Since following literally St. Augustine on the xlvth Psalm, would confine the name to the Apostles: saying that others might be contented to be called their sons. An assertion which is true enough in itself. Others give it to all who lived before Augustine: some limit the Patristic period to the Council of Nice: others extend it to 680; and others yet to Peter Lombard and the Scholastic theology. But why not give to all who lived before the Reformation the name of Fathers, and then class them as to precedence and value, according to clear epochs and eras in the History of the Church? Any other classification would seem bald and after the fashion of the Centuriators. Then the Apostolical Fathers Clement, Ignatius, Polycarp, and Barnabas, will stand in the first class by themselves. Next will follow the Fathers of the Witnessing period, till the accession of Constantine. Thirdly, those of the Conciliar period, namely to 680, the date of the sixth and last General Council, the third of Constantinople.—And lastly, those of the period of Corruption, coming down to the Reformation; a period which if any convenient circumstances can be so subserved, may be divided into two by the date 1172, which marks with sufficient accuracy the dividing line of the Scholastic theology.—The subject of the authority of these several periods, will come under review elsewhere.—Meanwhile these divisions are suggested as convenient; and it is believed harmonising with Mr. Palmer's divisions of Ecclesiastical History.

*True Catholic.*

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From the Buffalo Courier.

## ST. JOHN'S CHURCH.

This noble edifice, which the energetic exertions of its efficient Building Committee have so far erected, is destined, when completed, to form the most splendid specimen of architecture which the city can boast. The boldness of its design, so strikingly a departure from the plans of construction hitherto prevalent among us, presents some novel features that renders the entire edifice unique in style, and will produce an architectual effect of a grand and imposing character. The early English Gothic, of the period of A. D. 1200, is one of the most chaste, solemn and effective orders of architecture that human genius has produced. It is peculiarly the *religious* architecture, and has been adopted in many of the finest monuments of that class in the country of its origin. The cathedrals of Salisbury and Westminister may be cited as specimens of the grandeur and magnificence which this order imparts to religious edifices, when taste and lavish wealth combine to build them in the massive and castled strength of their native era.

That the effect of this order is to peculiarly excite the religious feeling, and to awaken the associations that at once sweetly and mournfully move the soul to the subdued awe of devotion, has been eloquently expressed in Rev. Orville Dewey's "Old World and the New." He there says.

"I confess that if I could build a church in all respects to suit my own taste, I would build it in the solemn and beautiful style of the churches of England—the Gothic style: and I would build it in enduring stone, that it might gather successive generations within its holy walls, that passing centuries might shed their hallowing charm around it, that the children might worship where their fathers had worshipped from age to age, and feel as if the spirits of their fathers still mingled in their holy rites."

Although Buffalo has as many churches as most places of its population, and some of them have been built with considerable taste, and are ornaments to the city, yet it must be yielded to the projectors of St. John's that they have given us an edifice that marks an important era in the progress of the public improvements that adorn our rising commercial metropolis. It is not merely a house of worship for their society that they have built, but one in which we can all take pride as citizens, and which will undoubtedly do much to impart that taste for the beautiful and the grand in art, that is apt to be sadly deficient among a business people.

St. John's occupies the southeast corner of Washington and Swan streets, and is built of the dark limestone from the Plains. The depth of the building is 134 feet by 82 feet in width; the side walls 32 feet high. The tower, which is upon the corner at the intersections of the streets, is 22 feet square, and will be 150 feet in height—to be carried up of strong stone work, to within 15 feet of the top, where it will be surmounted by four enriched pinnacles, of wood, resembling stone. One of the distinctive features of this style of Gothic, is the heavy buttresses that strengthen and diversify the exterior of the building, with their numerous pointed tops and pinnacles shooting up above the walls. The side buttresses are thirteen in number, and are 40 feet high with pedimeated caps of stone. The angular buttresses at three of the corners are to be surmounted by enriched pinnacles, as is also a large octagonal one, 80 feet high, which ornaments the front of the edifice. Two octagonal buttresses, 65 feet high, strengthen the rear wall, and serve also as chimneys.

The interior of the Church will present a scene of rare effect, and of surpassing beauty. The space occupied by the seats, the chancel altar, &c., is 100 feet by 61 feet, and the height to the extreme point of the arched roof, is 61 feet—this great elevation being obtained by the construction of what is termed an open timbered roof, sustained by eight hammer-beams on each side, which are themselves supported by spandrils resting upon corbels, at points against the walls, where the buttresses combine to resist the lateral thrust of the roof. From the hammer-beams spring the sharp pointed arches, whose crossing and complex timbers are to be cased, and grained like English oak, in unison with the entire wood work of the church. This construction of roof gives great strength, and by its singularity of appearance forms a striking feature.

The main object of interest in the interior, besides the curious roof, is the great chancel window, at the east end. This is 18 feet wide by 38 feet high, composed of five bays, or longitudinal compartmentss—the three centre ones to be embelished with the figures of the Saviour, and the apostle St. Peter and St. John, on either hand, in richly coloured glass, larger than life. Above the Saviour is seen the Holy Dove, descending, and upon the heads of the figures come down the rays of the effulgent halo with which the painters love to invest those sacred forms.—Around and above the group are lustrous clouds, that appropriately finish the design. The other two compartments are filled with diamond work, of variously coloured glass, in keeping with the whole. In the large quatrefoil at the top, is a crimson cross, 6 feet in length, below which are two multiform circles, in one of which is the figure of the Angel Messenger of the Apocalypse, with his trumpet, and the other occupied by an allegorical representation of the mystic Trinty. An open Bible, with a Bishop's Mitre, and the Greek characters "Alpha and Omega," with some minor adornments, all in rich coloured glass, complete the gorgeous picture which the chancel window will display.

The side windows are 6 feet by 21 feet, and are to be glazed with enamelled glass, of a brown tint like that of Trinity Church in New York, with the trefoil of heads and side borders of richly variegated colors. The effect of the subdued and mellowed light which this profusion of stained glass will throw into the body of the church must be of the most pleasing and softened character, reminding one of the dim grandeur of the shadowy and vast cathedrals of the olden times.

The chancel screen is to be 19 feet high, and the same in length, on the left hand of which is situated the pulpit, and on the right hand the "lettern" or reading desk, and in front the commmunion table, all protected by the massive chancel-rail.

The organ will be placed in the music-gallery, over the vestibule—the organ front, 16 feet wide by 36 feet high, oak grained, and carved in rich Gothic tracery. The singers' gallery, in front of the organ, projects 6 feet into the body of the church, and is supported by spandrils. There are no other galleries.

There are three entrances, one in each face of the tower, and the main one in the centre. The nave window, over the main entrance, is 18 feet wide by 34 feet high—the two large windows of the tower are of somewhat smaller dimensions.

One half of the spacious basement is occupied by the Vestry Room, and the Sabbath School Room, and the remainder devoted to the storage of fuel, and the furnaces, by means of which the whole building is to be warmed with heated air.

It is intended to have a chime of eight bells in the tower, after the edifice is fully finished and furnished. The ample size and strength of the tower are sufficient for this purpose, and we hope that the idea will be practically carried out. The sweet melody of their changeful tones, it is right pleasant to hear, "at matin grey or vesper dim," and the lovers of their rich and beautiful music, will hail its introduction with lively satisfaction.

The plans and designs of the building in all its several parts, have been executed by Mr. C. N. Otis, Architect, who has certainly done himself great credit by the tasteful and appropriate adaptation of the style adopted, to the various sections of the edifice, Mr.—— Hull was the contractor by whom the stone work has been so well and substantially laid.

Having thus attempted a description—and a hurried one it is—of this beautiful church, at once simple, elegant and grand in its whole, we must devote a few words to the fiscal concerns of the society.

The valuation of the slips, 168 in number, $36,000. Of these, 78 have been already sold, for the sum of $19,546—$13,000 of which has been collected, and expended on the building thus far, and in purchase of materials on hand, leaving a balance of some $7,000 applicable to future operations—of which it is thought about $4,000 to $5,000 will be available the ensuing summer. As the amount estimated necessary for the completion of the edifice is from $10,000 to $12,000, it is contemplated to make up the deficiency of $3,000 to $5,000 by a further sale of slips.

The society have successfully progressed in the erection of the church without incurring any debt—except the purchase money for the lot, ($8,000,) which will be paid off by the sale of the remaining slips after the completion of the building—and we think that they have a claim upon the liberality and public spirit of our citizens that should be acknowledged by the prompt purchase of slips enough to ensure the speedy completion that is desirable. Many of the slips remaining unsold are among the best located seats in the house, and they will all doubtless be good stock at their valuation.

## Deferred Foreign Items.

ROME.—The correctness of the following account, it is but fair to say, is questioned by a subsequent writer to the English Churchman.

"Mr. Editor,—In your impression of last week, there is a paragraph headed, 'Mr. Newman,' which purports to give a sort of sketch of Mr. Newman's manner in delivering a sermon recently at Rome, on the occasion of Miss Bryan's funeral. Of his *manner*, I can say nothing; but having some relations at Rome just now, and having heard lately from one of them, who mentions this sermon, I can give you some notion of the *matter* of it. The young lady in question being related to Lord and Lady Shrewsbury (Mrs. Bryan being, as I believe, a sister of Lady Shrewsbury,) and therefore as well to the Italian houses of Borghese, Doris, &c., many English (Protestants as well as Roman Catholics,) and also, I conclude, many Italians, attended at her funeral; some out of respect to the relatives of the deceased, and others to witness the 'spectacle.' Mr. Newman, as is stated, delivered a funeral sermon, or oration, in the Church on the occasion, and in the course of it abused, as I may say, (according to my correspondent,) in good set terms, the Protestant part of his audience. He turned directly to the place where Lady Lichfield and other Protestants sat, and called them 'brutes without sense or reason,' and said 'they were like the oxen and asses that were present at our Saviour's birth, but did not profit thereby;' because, of course, though Christians, they were not Romanists. This seems to have caused a sensation at Rome, among the English, at any rate, to the Protestant portion of whom it naturally gave great offence; and it is but justice to say, that some of the Roman Catholics were themselves so disgusted with the impropriety and bad taste of the proceeding, as to have some difficulty in preventing themselves at once leaving the Church. The Protestants, I conclude, charitably laid it to Mr. Newman's new-born but misguided zeal for the Church (not of Christ, but) of Rome; and only pitied a man who could so mistake his vocation as to allow himself the use of such language in the course of a sermon. Where shall we find a precedent for it in the sermons or writings of St. Paul or St. Peter; or, to descend lower, where even in those of Fenelon, or any of the higher or better order of Roman Catholic writers? Mr. Newman certainly did not (according to my account) try 'to restore' his Protestant hearers to what he misconceives the right faith, 'in the spirit of meekness,' which he, of all men, should have done, seeing that he himself has been, for so many years of his life, under a similar error with those whom he thus roughly addressed. But, in truth, this outbreak of his was but according to the old leaven of Romanism, which will force where it cannot insinuate its doctrines; and terrify if it cannot persuade. If we are to judge from this example, Mr. Newman will, doubtless, prove (what most converts, he nearly said apostates, are) a bitter enemy to the faith which once he professed, and the Church of which he was a minister; and from his talents and extensive reading and learning, a dangerous one. We may, however, take comfort from this, that his zeal will be, by a sort of merciful dispensation, very much neutralized by his indiscretion; and that language such as I have described is not likely to persuade any Protestant who can give 'a reason of the hope that is in him,' that the faith of the Church of Rome is a purer or safer one than that of 'Christ crucified;' or that its fruits, as evinced in Mr. Newman (for out of the abundance of the heart the mouth speaketh,) are more in accordance with the spirit of Christ than those produced by any and every sincere and faithful Christian. That there are errors in Protestantism, as it appears in these days, is undoubted; but that the profession of Romanism is a necessary and safe cure for them, though one that many persons apparently are adopting, may very readily be questioned; and at any rate Mr. Newman's language is not such as to encourage one to the adoption of it, or to prove its overwhelming necessity.

"I remain, Sir,
"Your obedient servant,
CHARLES DUNDAS."

*Epworth, Dec. 30, 1846.*

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PRESENT STATE OF THE SEVEN CHURCHES.—At a recent meeting of the Asiatic Society, the secretary read a memoir, by Capt. T. J. Newbold "On the present Condition of the Seven Churches of Asia, mentioned in the Revelation," which the writer has recently visited. He observes that the history of these interesting localities is well known; but that their present condition has been little adverted to. He begins his account with the Church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to a Greek Archbishop, while the others have only Bishops at their head,—though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass; and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasaluk stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains four granite columns, said to have belonged to the great Temple of Diana,—whose ruins are still visible near the port. The mosque is going to decay, like the Christian Church, and every thing appears to be in the last stage of dissolution.

Capt. Newbold notices that some of the granite which formed part of the ancient temple had exfoliated—evidently from extreme heat; and he suggests that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population—which 20 years ago was about 77,000—is now above 80,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant Churches. The Greek have numerous schools, and the Latin a large college; but the Protestant schools have failed.

Pergamus is the most prosperous of the Churches, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek Churches and one Armenian. Close to the ancient Church, Capt. Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been hitherto published.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhissar, until brought to light in the 17th century. The populat[illegible] above 10,000, of whom 2,000 are Greek, and 120 Armenians. The Greeks and Armenians have each a Church; the former said to be on the site of the ancient Apocalyptic Church. Capt. Newbold copied several inscriptions there.

Sardis, the ancient capital of Crœsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyggen lake—the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuous the famed tumulus of Aylattes—produce a scene of gloomy solemnity. Massive ruins of buildings yet remain, the walls of which are made up of sculptured pieces of the Corinthian and Ionic columns that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica with which the sand abounds have probably originated the epithet.

Capt. Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the society.

Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches—all small and mean, but containing fragments of ancient sculptures. A massive ruin was pointed out as the Church of the Apocalypse.

Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a melancholy mass of desolate ruins. The hills on which it stands have been supposed to be volcanic,—but erroneously: they are composed of aqueous beds, chiefly limestone.

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ITALY.—The encyclical letter of Pius IX. to the Catholic Bishops, opens by a homage in honor of the late Pope. The holy father then continues—"You are aware, venerable brethren, how the most violent and terrible warfare has been waged against the Catholic cause in this unhappy country, by those who have met together in an odious league, strangers to the holy doctrines, turning a deaf ear to truth, and drawing up from the ways of darkness the most monstrous opinions, exaggerating them as much as in their power and spreading them among the people. We shudder from our very heart, and it is with heartfelt sorrow that we recall the frightful errors, the numerous and varied artifices, the traps, the snares, the intrigues, by means of which those enemies of truth and light, those crafty masters of lies endeavor to extinguish in the hearts of all, the fear of God, justice and probity, to pervert morals, to confound divine and human right, who seek the overthrow of the Catholic Church, and civil society."

Then follows a nomenclature of the enemies of the Church, among which, figure those who deny the revelations, blasphemers, those who subject to reason the authority of the Church and the Word of God, Sectarians and others.

The rest of the encyclical letter contains exhortations to the clergy, written in an enlightened and religious spirit. The duties of the clergy are traced under the three reports of doctrine, discipline, and practical life. Before ordaining, the bishops are called upon to examine the candidate, to see if he be fit to be ordained, and this examination is to be severe, both as regards the acquirements and the morals of the candidate. Young men intended for orders are to receive a religious education from their very youth. The best means for instructing the faithful, and for preventing proselytism, is the simple expounding of the Word of God, without the vain attirements of eloquence. The letter terminates by a prayer to the Throne of Grace, under the invocation and through the intercession of the Mother of God, of Mary the Immaculate Virgin, of the Prince of Apostles, to whom Jesus entrusted the keys of the Heavenly empire, of the Apostle Paul and all the saints, and through the apostolic benediction.

The Pope has decreed a universal jubilee to be held at St. John Lateran and Santa Maria Maggiore, to commence on the second Sunday in Advent, and to continue till the 27th, the festival of St. John. Full indulgences (*indulgentia peccatorum omnium plenissima*) will be granted.—*Daily News.*

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ADMINISTRATION OF OATHS.—The King of Prussia has issued an ordinance which, so far as regards all denominations of Christians legally recognized, abolishes the long formulary of oath hitherto used by witnesses, in the Courts of Eastern Prussia; and the following form is substituted—"I swear before God, to tell the truth, the whole truth, and nothing but the truth." This formulary is to be pronounced by the magistrate, and the witness is to repeat it, word for word, at the same time holding up his right hand, with the thumb, and the first and second fingers raised, perpendicularly, in sign of the Holy Trinity, and the other two fingers closed in the palm of the hand. The magistrate may, whenever he thinks fit, address a warning and exhortation, or rather an explanation of the importance of an oath. During the administration of an oath, all persons present in the Court, including the members of the tribunal, are to stand.

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